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Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from Page 92.

HAVING given a brief account of the early life of Mr. Colman, and of his views and feelings in relation to the Christian ministry; we shall now state the exercises of his mind on the subject of preaching the gospel to the heathen. It appears from this part of his history, that an ardent desire to be engaged in missionary service, was associated with his first wishes to become a minister of Christ. When he panted for the salvation of sinners—they were sinners in heathen lands for whom he felt a more than common solicitude. And when he thought of a field of labour, his eyes were directed to regions where the people were sitting in darkness, and the shadow of death.

He was deterred by some weighty considerations from making a full disclosure of these feelings at the time he was licensed to preach. But his being a fellow student with an amiable and pious youth who was under the patronage of the Boston Baptist Foreign Missionary Society, kept alive the sentiments which had been long planted in his breast. As the time drew near,

when his young friend was about to offer himself as a missionary, Mr. Colman could suppress his views no longer; and after a season of much anxiety, and disquietude of spirit, he addressed the following letter to his Pastor.

S———, September 12, 1816.

Rev. and dear Sir,

THE day in which we live is distinguished for remarkable events not only in the political, but the religious world. Wherever we turn our eyes, we behold the triumphs of divine grace. The Lord is pouring out his Spirit on various parts of our own land; sinners are converted, and the boundaries of the Redeemer's kingdom are enlarged. If we look beyond the shores on which we dwell, and examine other sections of the world, are we not constrained to say, that the set time to favour Zion has come? Does not the wilderness already begin to blossom as the rose, and are not streams of water breaking out in the parched desert? Cold and insensible must be that Christian whose bosom is not filled with joy,

when he hears that Pagans are renouncing their idolatry, and directing their adorations and praises to the Prince of Heaven; that heathen priests are burning their idols; that Ethiopia is stretching out her hands unto God, and that a number of Jews are even now gathered unto the spiritual Shiloh. But these remarkable events have not been accomplished by an extraordinary effort of Almighty power. Means have been employed. I cannot mention the names of the British and Foreign Bible Society, and of the Baptist Foreign Missionary Society of England, without a mixture of admiration and awe. What heavenly light have they imparted to a benighted world! What streams of comfort have they sent forth to cheer and animate the islanders of the southern ocean, and the wretched inhabitants of the eastern climes. I rejoice that, at length, my own countrymen have arisen from their lethargy, and joined in the great work of evangelizing the heathen. And I cannot but congratulate myself that I live in a day like this: a day, in which, unworthy as I am, I may be permitted to bear the torch of truth amongst the benighted inhabitants of the earth. Permit me, in a very brief manner, to state the feelings which I have had relative to the heathen world. For more than a year after my conversion to God, I lived, if my heart does not deceive me, in the enjoyment of true religion. After that, I fell into a cold, indifferent state of mind. In this state I continued for two or three years. At length I was aroused from my stupidity; and after many painful exercises, on account of my wanderings from God, obtained a peace of mind which I never felt before. It was not long from this period that the memoirs of Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which related to his feelings con-

cerning the heathen world. At that time I had no thoughts of preaching; yet my desires to be useful to the heathen were so great, that I actually formed a plan to go amongst them. I was confident that nothing could give me so much satisfaction, as to point them to the Lamb of God, who alone taketh away the sin of the world. Soon after this, I read Mr. Kicherer's narrative recorded in our Magazine. This added fresh fuel to the flame already kindled in my bosom. I could not bury my feelings any longer, but communicated them to several of my intimate friends. Two years after these impressions were first made, my attention was called to the subject of the Christian ministry. Often did I think, it is impossible for me to preach in this country; here I can never be heard with any attention; but the poor, the heavy laden East-Indian would listen to the declaration of mercy from my mouth with inexpressible pleasure. At that time, however, no Missionary Society was formed in the United States, and I saw no way open by which my desires would be gratified. This led me to believe that my exercises did not proceed from the Holy Spirit; for he would never give desires which could not be answered. But all my efforts to extinguish the missionary flame in my bosom were ineffectual. My desires continued, and I could not but indulge the hope, that some way would be opened by which I could proceed to the heathen world. But "hope deferred makes the heart sick." I saw no cheering prospect before me. When the divine command came home with force to my mind, "Go ye into all the world, and preach the gospel to every creature;" my answer was, "Lord, I am ready to go to the heathen world. And I have no doubt, but if, at that time, providence had provided the means, I should have gone with pleasure. Oceans, how-

ever, rolled between myself and India; and I heard no friendly voice saying, This is the way, walk therein. I was led to suspect my exercises—to imagine they were all the chimeras of my youthful brain. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed no communion with God, no satisfaction in the sanctuary, nor in the company of Christians. At times, when reading accounts concerning the conversion of Pagans, a ray of light would dart into my mind. But these momentary rays were like the star, which on a dark and cloudy night, falls near the bewildered traveller, to give him some faint conception of the horrors with which he is surrounded, and to render the darkness still more awful. Even at this moment, the recollection of those distressing days causes my heart to bleed. I am unable to conjecture how long I should have continued in this state of mind, had not worldly affairs called off my attention. But amidst the bustle of business, this subject, notwithstanding all my wishes to the contrary, would press in upon my mind, and command attention. As I informed the church, the time had come, when I felt willing to stand in any public station to which the providence of God directed me. At that time, my greatest desire was, to preach Christ among the heathen. Indeed, when I had this exercise, I was far from my native town. It was in Bangor, a place situated at the head of navigation in the Penobscot river, that I first felt not only a willingness, but an ardent desire to preach the gospel to poor sinners. But by what means was this sudden change in my feelings effected? It was a view of the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. When I recollected that they possessed immortal souls, that Jesus

died to save the chief of sinners, that his blood could cleanse them from every pollution, and fit them for the world of blessedness, I felt an ardent desire to be the means of imbuing their minds with the great principles of our holy religion. The flame of missions which for a considerable time had much abated, now burned with new ardour; and I was transported with the idea, that at some future period, I should be the highly favoured instrument of leading Pagans to that fountain which was opened for sin and uncleanness. But at that time, particular circumstances forbade a disclosure of these feelings. When the period drew near, that I was to preach before the church, I determined to relate them. Indeed, I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my own unworthiness and insufficiency, and likewise by a strong suspicion that the church would not approbate me to preach even in my *own country*. I regret my conduct. It has caused me many hours of uncertainty and distress. Soon after my removal to Danvers, I was much tried upon the subject. The difficulties of a missionary life passed before my mind, and frequently I have almost despaired of ever visiting the shores of India. But I can truly say, that a view of the most severe trials attendant on an ambassador of Christ to the heathen world never entirely discouraged me. A desire for the salvation of the heathen always counterbalanced the trials. Indeed, I am much deceived, if I have not already given up my friends and native country, and relinquished all idea of worldly enjoyment, for the rich satisfaction of preaching Christ to the Pagans. This sacrifice was not made without many painful feelings. The thought of exchanging my own dear native country, for the land of strangers, and the habitations of cruelty; the friends of

my choice, the guides of my youth, and my dear relations, for the savages of our eastern world. caused me many distressing hours. I took into consideration, that before I could reach the place of my destination, two extensive oceans must be crossed; that if I survived the perils of the deep, I should have to associate with a barbarous people, whose "very thoughts run in channels diverse from" mine, and whose language "new and uncouth" as it will be, must be studied by me for several years, before I can even preach to them the great object for which I go; and that in Burmah my life would be in constant jeopardy. When I recollected these things, I confess that my heart was pained, and the tears of sorrow bedewed my cheeks. It was with these feelings, and with these prospects before me, that I asked myself the question, Is it possible that all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered that for six years these impressions had been fastened upon my mind, I was led to the conclusion, that the Lord had work for me to do in India, and I conceived that I should act contrary to duty, unless I represented my desires and feelings to my brethren. Immediately upon making this conclusion, I had an animating view of the sufficiency of God. Said I to myself, He has promised to give strength equal to my day; and shall I distrust *him*? He has commanded his servants to go into all the world, and has engaged never to forsake them. Why then should difficulties appal me? Why should I not endure them as well as others? Why should I not be permitted to bear them? Paul gloried in tribulations. Oh, that I might have the privilege of suffering for Christ in India.

If I am not greatly deceived, the last string that bound me to my native country, was cut by a consideration of the wretched condition

of the heathen world. I am confident that expression is inadequate to describe their misery. Can we behold "them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly acquired?" Can we behold the "sick and diseased among them, daily begging the few grains of rice, which when obtained, are scarcely sufficient to protract their wretched existence; and with no other habitation to screen them from the burning sun, or chilling rains. than a small piece of cloth raised on four bamboos under a tree can afford?" Can we, I say, behold these things, without having the feelings of our souls excited? Do we not long to relieve them even of their temporal necessities? And how shall our wishes be gratified but by sending the gospel among them? A few centuries ago our own country was one wide desert. In it the war whoop of the savage was heard, and the effects of his brutal barbarity seen. But what a different appearance is now presented to the eye? Large and thriving towns have arisen upon our sea coasts, and delightful villages throughout the interior of our country. And to what shall we attribute this change? To nothing but the influence of Christianity. It was this which prompted our forefathers to cross the ocean, and settle in a howling wilderness; this enabled them to endure privations and fatigues, and to overcome the difficulties with which they were surrounded. It is owing to the benign influence of the gospel, that the poor are rendered comfortable; that when unable to provide for themselves, they are generally invited to alms-houses and hospitals. And if the gospel should prevail in Burmah, would not similar institutions arise? Is it reasonable to suppose, if Christianity were embraced by the Burmans, that they would permit their poor to suffer and die

for want of proper habitations, attendance, and food? No; that wretched country would exhibit quite a different appearance. Can the frequency and severity of their punishments fail to excite every feeling of our hearts? It is but seldom that we see a criminal executed; and no doubt the mode of execution adopted in our country is the most easy. But Oh, what cruel, what barbarous punishments are practised in Burmah! That person's heart must be harder than adamant, that does not feel at a recollection of them. I long, I pant to preach the mild gospel of the Prince of Peace in the habitations of cruelty. But the wretchedness of their outward condition appears unworthy of notice, when contrasted with their spiritual. On this subject I cannot speak with indifference. I know

"The gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

And shall I not carry this gospel to them? Shall I not present to their minds that firm foundation on which my own hope of eternal happiness is built? In the single empire of Burmah, it is calculated there are seventeen millions of inhabitants; more than twice as many as in the United States. They have no Bibles; they never heard of the cross of Calvary, nor of the Saviour's blood; they are sitting in the region of the shadow of death, and are daily going the way of all the earth, unapprized of the absurdity of their worship, and of their dangerous condition. And shall not we, who know the true God, and have been redeemed by the blood of Jesus, apprize them of their situation, and teach them the way of salvation through the great Redeemer? Some perhaps will say, we have missionary ground enough at home, you had better reserve your strength for your own countrymen. Ah! is this the voice of Christian benevo-

lence? Is this the language of converted Hindoos? Is this the Macedonian cry from the wilderness? Is this following the example of Christ, who himself became a missionary into our sinful world, or of the first disciples who did not confine themselves to the Jews, (although no people *needed* the gospel more) but went *every where* preaching the word? Let us ever recollect the language of sacred truth, "He that watereth, shall be watered himself" Have we not the most abundant reason to conclude, that if we send the ministers of Christ abroad, that he will raise up an abundant supply, and thrust them into the gospel vineyard at home? Do not Christians find by happy experience, that it is "more blessed to give than to receive?" It is according to the very genius of the gospel, that the liberal soul shall be made fat; that he who soweth sparingly, shall reap sparingly; he that soweth liberally, shall reap an abundant harvest. But indeed, if ministers were going by hundreds to India, there might be some reason for alarm. This, however, is not the case. There are only a few solitary individuals who have any inclination to go. They ardently desire to bear the tidings of salvation to the heathen world. And shall they be hindered? Must they have their hearts in India, and their bodies in America? Must they sigh in secret for a work in which they are not permitted to engage? But does our own country stand in as much need of preachers as the empire of Burmah? In the latter there are only two preachers to *seventeen millions*; in the former, there are thousands of preachers to only seven millions. How great the contrast! How loud the call for missionary labour!

Perhaps, after what I have written, it will be unnecessary to say, that I have an ardent desire to go to India. I pant for missionary work; I long to read the sacred or-

acles, and explain their cheering contents, to the miserable heathen. How animating the idea, that at some future period, under the covert of some shady tree, and perhaps within sight of a Pagan temple, I shall have the unspeakable privilege of pointing the listening Burmans to the Lamb of God! Oh, that I might have the privilege. I wish to be resigned to the directions of Providence; but I am confident, if I am denied going to the heathen world, it would be the greatest trial of my life. Oh, for divine direction.

I was much animated with a sentence in the address of the Board of Foreign Missions: "Burmah shall assuredly bow to the Messiah, as shall the United States, or Europe, or Hindoostan." And do not the signs of the times indicate that the "kingdoms of this world are soon to become the kingdoms of our Lord?" Dr. Carey considers that the present zeal for extending the Redeemer's kingdom, is a new era in the Christian world; and says, that "some of them now entering into life, may, and probably will see the kingdom of our Redeemer set up universally." Oh, that I may be one of the instruments of effecting this glorious work! of advancing the interests of Zion, and of extending the knowledge of Jesus to the remotest bounds of the earth! At times I do adopt the language of the poet, and pray,

"Sovereign of worlds! display thy power,
Bid the bright morning star arise;
Be this thy Zion's favour'd hour;
And point the nations to the skies."

J. COLMAN.

To the above communication, an answer altogether discouraging was given. For reasons which it is not important to notice here; arguments were employed to induce him to relinquish all thoughts of visiting Burmah. He was reminded of the privations, difficulties, and dangers to which he would be exposed; and of the fair prospect of respectability and usefulness which

was opening upon him in his own land. But his feelings were, in some respects, similar to those of the apostle Paul, when he said, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The two following letters allude to the discouragements he had received from his brethren, and are expressive of his own severe disappointment.

Danvers, Nov. 1816.

Rev. and dear Sir,

WHEN last in town, I intended to embrace an opportunity of disclosing to you, the state of my mind as it respects the eastern mission. As no opportunity presented, permit me, at this time, to address you on the subject. I am conscious that the bounds of our habitations are appointed by God, and that we can never pass beyond them. There is, undoubtedly, a sphere allotted to every Christian, in which it should be his great aim to move. Out of this sphere he will neither enjoy his own mind, nor advance the interests of Zion. If the bounds of my habitation are fixed on American soil, and if my sphere of usefulness is confined to the American church, here I wish to stay, and draw my latest breath. Were I satisfied of this, never would I cherish a single desire to visit the habitations of cruelty. At times I have felt, and if not greatly deceived, I now feel willing "to stay where the Lord would have me to stay, and to go where He would have me to go." I have a desire to labour in that part of the vineyard of Christ, to which the finger of duty points; and I am sensible that there I shall eventually labour, although there may be, to the eye of reason, insuperable obstacles in the way. With God all things are possible. He can

level the highest mountains, and fill up the lowest vallies, that a way may be prepared for the performance of duty. And although I have no idea that miracles will be wrought on my account, yet there can be no doubt, but that events will be so ordered, as to give me an opportunity of working where the Lord designs. With views like these, I feel much easier as it respects my future life, than I did a few months since. Satisfied that every thing is ordered with infinite wisdom; that no event can take place which does not come under the inspection of the Most High; I wish to surrender all my concerns into the hand of Him who is the Father and Guide of his people. If it is my duty to spend my days in pagan lands, thither, in due time, I shall be directed. The way to the scene of my future labours, may be attended with many difficulties, it may be planted with thorns, and frequently appear to be entirely hedged up; but it will be a *right way*; it will be the way which infinite wisdom and love mark out; and its ruggedness will only make the future path of duty more pleasant and delightful. If the Israelites had, on their way to Canaan, no trials to endure, no wilderness to traverse, no enemies to conquer, the good land would not have appeared so acceptable. The difficulties through which they passed, gave a zest to all the pleasures which they experienced, on taking possession of the promised inheritance. In like manner, if the believer has many trials to pass through before he obtains the object for which he seeks, it will when granted, be rendered doubly sweet to him. O that these considerations might have a tendency to lessen my anxiety, and to induce me to wait with patience all the appointed time, until my change come.

I hope, by these remarks, it will not be understood, that my desire for missionary work is in the least

abated. Nothing could give me higher satisfaction, than to know that a fair opportunity was offered for me to go, eventually, to the heathen world. I must confess that this is the object which I have most at heart. I am willing to spend many years in close application to study, to leave my native land, and to take up my residence, for life, amongst the most degraded of our species. Doubtless I may picture to myself many scenes which I shall never realize; I may anticipate happiness which I shall never experience; and I may be called to endure labours and sufferings which I never expected. I feel willing to forego the former, and to endure the latter, if duty requires. At present, however, I cannot imagine to myself any greater happiness, than to point the poor Burman to the blessed Object of Christian adoration. I am confident that it would give me unspeakable pleasure to sacrifice all that I can enjoy at home, for the privilege of leading the wretched heathen to that fountain in which they can be cleansed from the pollution of sin. Many things, at present, seem to forbid the expression even of a wish to become a missionary. I cannot think of the feelings of many of my brethren on this subject, without the most painful sensations. Why is it my unhappiness to differ from those I love and respect? If I am wrong, I wish to be right. I respect the opinions of my brethren: neither shall I ever go to India, unless they will cordially approbate me. If they finally think it is not my duty to leave this country, I will acquiesce, however painful, *severely painful* it may be to me. O for divine direction! for a spirit of supplication, that I may be led into the path of duty.

Danvers, March 17, 1817.

Rev. and dear Sir,

WERE this the last objection which I had to make, I confess that the call at E—— is so strong, that

it would not appear very forcible. Before I commenced my letter, I had some conversation with Mr. C. upon the subject. He advised me to write my feelings without the least reserve to you. O Sir! how shall I find language to express myself? I feel an ardent desire to preach the gospel to benighted heathens. True, Providence seems to forbid the attempt. I hear no friendly voice saying to me, This is the way to pagan lands; walk thou in it. Every door appears to be closed against me; nor do I see the most distant prospect of gratifying the dearest wish of my heart. Some perhaps will say, that this is a plain intimation for me to desist from going to a heathen land. I join with them, and say the same. I respect and value the opinions of my brethren. O that my feelings might be similar to theirs; then should I have peace of mind. It is a source of grief for me to differ from those whom I love and revere. But what shall I do? I cannot have a single hearty desire to settle in my own land. And when an invitation is given me, then I must revolt at the thought. Some time ago I came to a determination to sacrifice my feelings upon this subject, and endeavour to make myself contented to remain in my native country. After deliberating several days on the subject, I felt a resolution to dismiss every idea relative to personally engaging in the foreign mission. Said I to myself, Providence frowns upon the attempt, and my beloved brethren are opposed to it. Surely they know better than myself, an inexperienced youth. Thus I reasoned myself into the determination above mentioned, and recorded it in my diary. Permit me to transcribe it:—"Have felt, for a long time, and still feel much distressed as it respects my duty with reference to the mission in India. I have made known my desires; but my brethren discourage me,—discourage me *much, very much.* I

shall, therefore, attempt to erase these impressions from my mind. How great the sacrifice of feeling! sacrifice of duty! But what can I do? Providence, through my brethren, seems to forbid my going. Oh, what agony of soul I have endured, merely by *the prospect* of forming the above resolution! My conscience almost tells me that I am wrong. I pause, nearly ready to expunge the words which have been tortured from me. Oh God! if I am wrong, forgive me, for I know not whither to fly. Fain would I visit Burmah's shore; but no voice (human) says, This is the way, walk ye in it." When I wrote this resolution, I had no idea of showing it to any one. It was my design to keep it secret.

Since I came to the determination which I have written, my mind has had but little peace. I cannot read a missionary account, nor hear the subject conversed upon, without feeling distressed. The tear will often start from my eye, and the sigh heave from my bosom, when only the name of Burmah is mentioned. Notwithstanding the discouragements which I have met with, I still feel the same desire for missionary work. In pointing the poor pagans to the Lamb of God, I fain would spend my latest breath. I long to arrive at a conclusion on the subject. Could I feel contented to remain in my native land, never would I express a wish to the contrary; never would I burthen my brethren with perhaps *useless* requests; for so I suspect they will be. It is nothing but a sense of duty that impels me to write as I do. Perhaps I am too confident, but I really believe, if any one of the Foreign Mission Society had the exercises upon the subject which I have had, he would consider it to be a *very great* sacrifice of pleasure and duty to remain in his own land; and he would consider himself highly criminal unless he used every possible means to place himself in the

abdication of a foreign missionary. Art thou, what shall I do? Shall I, or shall I not, make known my feelings to these around me? Shall I suffer the life in my bones until it consumes me? Shall I settle down in my own country with a heavy heart? Shall my soul be in Burmah, and my body in America? I see no prospect but these questions must all be answered in the affirmative. I am afraid that the brethren are determined to keep me at home. If this should be their united resolution, I must abide by it.

J. COLMAN.

When at last his brethren became convinced that it was their duty to encourage his application to the Baptist Board of Foreign Missions, he was almost at a loss to express the joy and gratitude which he experienced. Some idea may be formed of the state of his mind from a letter, dated

Danvers, April 19, 1817.

Rev. and Dear Sir,

I CANNOT but feel animated with the prospect which I have, of becoming a missionary to the miserable heathen. I long to be engaged in proclaiming to them the astonishing love of Jesus to a guilty, ruined world.

"The sultry climes of India then I'd choose;
There would I toil, and sinners' bonds unloose;
There would I live, and spend my latest breath,
And in my Jesus' service, meet a singless death."

Christ, even him crucified, should be the burden of his preaching who goes to the heathen world. A description of his sufferings, will touch the heart, and be the means of reforming the man, more than all the lectures on morality which have ever been spun out by human wisdom. Since I have had a prospect of going to India, my mind has been in a very happy, and, I trust, gracious frame. The work has ap-

peared all important, and Christ, all sufficient. I have not enjoyed so much for years as within three weeks. The trials which I have endured appear less than nothing, when contrasted with the privilege which I hope to enjoy. If ever I felt conscious of duty, if ever I felt sweet satisfaction, it has been in writing my address to the Board. I tried to prepare my mind for the solemn work. Several days were spent in meditating upon the subject, taking it, renewedly, into solemn consideration, and imploring the direction of the Holy Spirit. I rose early, and tried to pour out my soul to God; took a walk, and seriously considered the important undertaking; came home, and read the 52d and 60th chapters of Isaiah. The 12th verse of the 52d was peculiarly precious. The whole of both was sweet and animating. I then deliberately sat down, and wrote my communication. To my brethren I commit my cause. They, under God, will, I believe, guide me into the path of duty. While I am rejoicing, do not, dear Sir, imagine, that I expect to live an easy life in Burmah. I calculate upon trials; the greatest are yet to come. Unexpected difficulties will arise in a heathen land to try my faith and patience. I have frequently attempted to count the cost; and after prayerfully and solemnly considering the difficulties of a missionary life, I had rather endure them, and have the rich satisfaction of preaching to the heathen, than be exempted from them, and remain in my own country. I do more than choose, I prefer the former to the latter. To deny me the privilege of going to Burmah (by this I mean any heathen land) would blast my fondest hopes, and my most cheering prospects.

[To be continued.]

Original Communication.

For the American Baptist Magazine.

ON REVIVALS OF RELIGION.

At the present era of the church the subject of revivals of religion must awaken a peculiar interest in the breast of every Christian. I beg leave to present the following result of some reflection, hoping that others of greater experience than myself may be thus induced to enrich your pages from the treasures of their more extended observation.

Religion is love to God, and love to man. Its lineaments are minutely portrayed in the sermon on the mount, and in the various allusions to the Christian graces with which the scriptures abound. It is the principle of holiness which pervades the whole sinless universe, and must therefore, in all ages, under all circumstances, and throughout all dispensations, be exactly and unchangeably the same. Of course the nature of religion cannot be altered by a revival. It is the same thing that it was in the times of Abel and Abraham, of David and Samuel, of Paul, and of the Apostles. And being precisely the same in its nature, it is to be judged of by precisely the same principles,—the principles which are so clearly stated in the word of God.

But, although its nature be exactly the same at all times, and in all places, yet the degree in which it is possessed may differ. There is not the same intensity nor purity of religious feeling on earth that there is in heaven. There have doubtless been seasons in the history of the church, during which the amount of her piety has increased or diminished. In the times of Papal darkness, there was certainly less religion in the world than there was during the lives of the

apostles, or than there is at the present moment. And individual Christians, in studying their moral history, will doubtless recollect that there have been seasons when they have become unusually attached to the world; when, following lying vanities, they forsook their own mercies, as well as times, when they knew from daily experience, that it was good for them to draw near unto God.

Now when the degree of love to God and man is increased in a Christian's own soul, there is a revival of religion in that individual. A professed disciple of Christ sometimes awakes from the slumber of months, or perhaps of years, and finds that he has been at ease in Zion. His graces have languished. His love to God has grown cold. His views of eternity have habitually become dim, and in scarcely more than in name is he distinguishable from the world. Under some pungent application of divine truth, he is brought to commune with his own heart, and his spirit makes diligent search. He ascertains how fearfully he has backslidden, and in sackcloth and ashes, repents of his transgression. Again, with his load of guilt, is he found at the foot of the cross. Again he makes an application to the blood of the atonement; and again does he devote himself with deep self abasement to the service of God for time and for eternity. An exercise of this kind is probably intended by the exhortation of the Saviour to the church at Ephesus; Repent, and do the first works.

A thorough and universal repentance of this nature, is succeeded by peace and joy in believing. Eter-

nity is made visible to the eye of faith. Heaven and hell seem near to the soul, and press home upon it all their thrilling realities. The repenting Christian feels the need of being faithful to his brethren, and faithful to his fellow sinners. He exhorts and entreats with all long-suffering. He feels pressed down with the weight of his responsibility as a disciple of Christ. He begins to show by his conduct and conversation, that he is living for eternity. The world has faded away before his faith-illuminated vision, and his whole deportment shows that it has faded. His example produces the impression that there is truth in religion. The solemnity and affection of his warnings awaken the careless. The holiness of his life alarms the secure. And thus he becomes a centre from which, in every direction, are diffused the warmth and the radiance of ardent and heart-felt piety.

Now let this occur in a number of individuals at the same time, and the same results will succeed only in a greater degree. Moral feeling, like physical heat, becomes more intense by reverberation. Each individual Christian will be excited to greater attainments in holiness, by observing the active graces of his fellow. And the impenitent sinner will be more readily awakened, for he will find himself surrounded by men whose words and actions teach him that they believe heaven and hell to be solemn realities, and that the great business of this life is to attain the one, and escape from the other. That such may be, and that such frequently is the fact, cannot be denied. And we believe that were such to be the constant life of professing Christians throughout the Christian church, she would be pervaded by one universal revival,—a revival which would never cease till there were no more souls to be converted,—till the kingdoms of this world

had become the kingdoms of our Lord, and of his Christ.

An increase of piety in a number of Christians associated in a church or a neighbourhood, attended by corresponding exertions, and succeeded by their legitimate effects, is what we understand by a revival of religion. That such an increase of religion frequently takes place in individual Christians, every one allows. Why should it not take place in many at the same time? There is certainly nothing in any of the operations of providence to render such an event improbable. It is perfectly consistent with the analogy of nature. God generally bestows the blessings of his providence upon masses of community at the same time. He does not send rain upon one field, and withhold it from the next. He does not commonly cause one husbandman to rejoice over an abundant harvest, and his next neighbour to mourn over barren sterility. The general rule which he adopts in diffusing around the blessings of nature, is to enrich at the same time, large portions of a community. And why should he not follow the same rule in dispensing the blessings of salvation?—I am certainly ignorant of any reason which can be assigned why this should not be the case.

But let us look into the history of the church, and inquire whether such has not been the case. Let us see whether God has not been accustomed to carry forward the interests of holiness, by pouring out the influences of his Spirit upon large portions of community at the same time. To bring this question to an immediate issue, let us compare the results of the labours of the primitive preachers of the gospel, with the journals of the most successful missionaries of the present time. And in instituting this comparison, all the allowance which we should make, is for the difference of minuteness in the two

accounts. Suppose Mr. F— should in travelling through the Holy Land, stop at a city, and preach Christ unto them. An unwonted solemnity overspreads his first auditory. The inquiry is heard from many of his hearers, What shall I do to be saved? A crowded assembly collects on the succeeding day, and on every countenance is depicted the anxiety which a realizing view of eternity cannot but awaken. The feeling becomes more intense, the excitement becomes general. Business is suspended. The whole population is awake to but one inquiry, how shall we escape the wrath to come? Soon one and another is converted. Every succeeding day multiplies their number, until the city, which but a short time before, trembled in apprehension of the wrath of God, is now filled with all the joy and the peace of believing.

Now, if we, in the place of Mr. F—, suppose that the preacher was Philip, and the place to be Samaria, we have an account of such a revival in the eighth of Acts. Philip went down into Samaria and preached Christ unto them. And the people with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did, and there was great joy in that city. Again it is added, when they believed Philip, preaching the things concerning the kingdom of God, they were baptized, both *men and women*. An account very similar may be found in the preaching of Paul at Antioch in Pisidia, Acts xiii. When Paul (Acts xvii.) had preached at Thessalonica only three Sabbath days, some (of the Jews) believed, and consorted with Paul and Silas, and of the devout Greeks, a great multitude, and of the chief women, not a few. The revival at Corinth was slower in its progress, but it was at last carried on with power, for the Lord had much people in that

city. At Ephesus, the work was of longer continuance, and of wider effect. A device of Satan to stop its progress, turned out to his utter discomfiture, and only promoted the attention to religion. For fear fell on them all, and the name of the Lord Jesus was magnified. So mightily grew the word of God, and prevailed. Time will not allow us to specify more instances in illustration of the subject. These, we hope, will appear sufficient to establish the fact, that in Apostolic times, God did advance the interests of the church, by precisely what we now call revivals of religion. Our limits will not allow us to pursue this subject so far as we could wish. We have only room for a few reflections.

1. We see that if this is the manner of God's dealing with his church, Christians have reason to expect revivals of religion. We believe that they will multiply as the church becomes more holy, until the millennial morning shall usher in one universal revival.

2. Ministers ought to preach frequently on this subject. They ought to feel as though every thing was not right with them, and their people, if the influences of the Spirit are not frequently experienced. They have reason to humble themselves before God, and in the dust to pray, Show us, O Lord, wherefore thou contendest with us.

3. If Christians lived as they professed, if they were really in earnest about their own souls, and the souls of others, might we not hope that they would witness more frequent revivals? And therefore a minister may boldly charge home the fault upon them. He must do his duty; but if they do not theirs, it can hardly be expected, that his labours will be extensively blessed. He may throw the responsibility at their door, and tell them to beware lest they be found stumbling blocks in the way of sinners.

BAPTIST MISSIONARY SOCIETY IN MASSACHUSETTS.

TWENTY-FIRST ANNIVERSARY.

ON Wednesday morning, May 28, the Rev. JOSEPH ELLIOT, of Roxbury, preached at the meeting-house of the First Baptist Church, the Sermon introductory to the annual meeting of this Society, from Isaiah lxii 6, 7—*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

Immediately after the delivery of this discourse, the Rev. DANIEL SHARP, Secretary of the Society, read the annual Report.

Professor BRIGGS, of Waterville College, moved the acceptance of the Report, and accompanied his motion with remarks on the value of the gospel, and on the obligations of Christians to extend its heavenly influence far and wide.—That it might be universally published, Christ condescended to visit our guilty world, and to make himself an offering for sin by his death on the cross. Gratitude for our hopes and our blessings, founded on his atonement, imperiously urges the duty, and calls for the sacrifice of property, of ease, and even of life itself, if necessary, in making known this great salvation.

The Rev. JAMES BARNABY seconded the motion, remarking on the obligations of the Society to those worthy females, by whose prayers and contributions, encouragement had been afforded to those missionary operations, of which the Report gives a pleasing statement. The Report was then unanimously accepted.

The Treasurer's account, as audited by the committee appointed for that purpose, was then read. Eight hundred and eighty dollars were on hand, besides 500 dollars, which had been received in the past

year, as profits accruing from the publication of the American Baptist Magazine, making 2,500 dols. profits since the publication of the new series. Upwards of 2,000 dols. had been received from different missionary societies, and from donations and subscribers in the past year, and about the same amount had been expended by the Society, in the employment of missionaries, &c.—1161 dollars were also in the Treasurer's hands, being donations for the translation of the holy scriptures.

The Rev. ARTHUR DRINKWATER moved the acceptance of the Report on the Treasurer's account. He observed that it gave him peculiar pleasure to be present on that occasion, especially as he could speak from his own knowledge of the necessitous state of many parts of our country, destitute of gospel privileges, and some of them not very distant. He had met with persons in New-England, who had formerly been favoured in occasionally attending the ministry of the venerable President, who were now so situated as to be obliged to travel through woods and unfrequented roads, from 5 to 12 miles, to come within hearing of the joyful sound. These facts, he said, evidenced the utility of employing missionaries in our own country, and of increasing their number.

The Rev. WARREN BIRD, in seconding this motion, remarked on the value of the Christian ministry, and on the awful iniquity of many in our country, who dare to refuse bread to Christ's ministers. This sin calls for deep humiliation and repentance, and is one of those abominations in the sight of Jehovah for which some parts of our country are threatened, and others visited, with a famine of the bread of life. There is now a loud call on

the rich and on the poor, to come forward, according to their means, with their money and their prayers to the help of the Lord. When they thus consecrate their substance to the God of the whole earth, the blessing of Heaven will descend, the influence of the Holy Ghost will be seen in its effects, and our country shall universally be made glad with the rich blessings of grace. The motion passed unanimously.

The Rev. Mr. BOARDMAN moved a vote of thanks to the societies and individuals, who had contributed to the funds of the Society. He testified to the necessity of additional missionaries in our own country. He had met with one individual, in his itinerant course, who, although a new-born soul, had never heard but seven sermons. He would not, he said, be understood as speaking against Foreign Missions; for he believed an effectual way to encourage them was, to increase our Domestic Missions. All our powers should be exerted in doing good to the souls of men, and all our ingenuity should be constantly on the stretch, in devising means for the spread of the gospel, till the world in which we dwell shall resemble the heaven for which we hope.—To the accomplishment of this object, all our prayers should be directed.

The Rev. JOE SEAMANS supported this motion by several appropriate and interesting remarks.

REV. EBENEZER NELSON, jr. then rose and said—

Mr. President,—I believe this Society entertain a grateful sense of the diligent, laborious, faithful and impartial manner in which its Officers have discharged their duties the past year; and that it is their desire to express the same by a vote of thanks.

In rising to offer this motion, I would make a few remarks relative to the cause of Missions.

This is a subject, in contemplating which, the benevolent mind will not soon be tired.

The object the friend of Missions has in view is the most elevated and noble

in which it is possible for human beings to engage. It presents every thing to invigorate the mind, to expand and warm the heart, and to fill it with a holy delight.

It is true, it is not the immediate purpose of this Society, to irradiate the gloomy regions of Hindostan, or of Burmah; or to put out the fires of superstition on the other side of the globe; but it is her design to assist in evangelizing the world, and in spreading from pole to pole the glory of the Redeemer's cross. She is conscious of acting under the authority of the omnipotent God, and that it is the tendency of her exertions, to fertilize the barren mountains and the parched deserts, by sowing the good seed of the kingdom of God, and cutting out channels for the water of life to flow to those who are ready to perish.

And who does not look with admiring gratitude on the success which has attended these exertions? Every year since the formation of this Society, weak and destitute churches have been strengthened, encouraged and refreshed by its Missionaries; breaches and divisions have been healed; new churches have been formed, and there have been great revivals of religion, as the immediate fruits of the labours of its Missionaries.

“The wilderness and the solitary place have been made glad for them, and the desert as the garden of the Lord!”

Did it enter the hearts of any of the venerable founders of this Society, in their first council for its formation, that in so short a period, altars should be erected in so many parts of North America, from Nova-Scotia to Louisiana, from which thanksgiving to God should ascend for blessings communicated through this medium?

But, Sir, in adverting to the great benefits resulting from the operations of this Society, I would beg leave to mention the periodical publication under its patronage. The advantages resulting from this publication to the Missionary cause, and to our own denomination, are known and appreciated by most of the members of this Society; but they are not known to all to whom the knowledge might be beneficial.

Till within a few years there was no other religious periodical work of any magnitude in this country; at least, that had much regard to the cause of missions, and especially to our peculiar sentiments.

This Society was the centre and grand depository of religious intelligence from all parts of the United States, and from other countries. And from this Society, through the medium of the Magazine, an immense mass of Missionary and other

religious intelligence, was communicated to the different churches in America, and in other lands. By its circulation, a taste for reading has been promoted, religious knowledge diffused abroad, the destitute state of the world ascertained, a missionary spirit excited, and the energies of the churches called into vigorous exercise.

To what single circumstance could we refer this day, that has done so much to promote the union, harmony and strength of the denomination to which we belong, as the circulation of that work?

But, Sir, its influence does not stop here. This Society has set an example for others. And it has been followed. Other Societies have been formed, and rendered active and useful, by viewing the exertions and the success of this. Religious publications have been multiplied in our own, and other denominations, in consequence of seeing the immense circulation this has had.

And thus America and the world are blessed through the influence of the Baptist Missionary Society in Massachusetts.

Surely there has been a handful of corn in the earth, in the top of the mountains; the fruit thereof has shaken like Lebanon, and they of the city have flourished like grass of the field.

But, Sir, can this Society take any of this glory to itself? Who shall change the top of a barren mountain into a fertile plain or a fruitful field; revive languishing churches, heal divisions, check the torrent of error, soften the hard heart of the sinner, and so change the enemies of Christ, that they shall be his friends?

When the great Cicero had been successful in discovering and suppressing the conspiracy formed by Cataline against the Romans, he would not take the credit of it to his own account. His language is, "If I should say it was I who defeated them, I should take too much upon me, and my arrogance would be insufferable. It was the immortal God; it was *he*, it was *he* that defeated them; it was his will to preserve our capital; his will to preserve this city; his will that you should all be safe."^{*}

Cicero was a heathen, and a wicked man: how much more then does it become a Christian Society, in the great and signal success which has attended its exertions, to ascribe it all to the agency and power of the immortal Jehovah, and to say, with the King of Israel, "Not unto us, not unto us, but unto thy name be the glory."

Let this body concentrate all its energies, and direct them against the ignorance, error and iniquity of one single obscure village; and what would be the result, if the grace of God did not accompany their efforts?

Yet it pleases God to make use of means, and sometimes of feeble means. He has made use of this Society to accomplish great objects, in accordance with his eternal purposes of love and mercy towards our fallen race. He has made use of its Officers in directing its energies to such results as promote human happiness, and reflect honour on our glorious Redeemer. But in the operations of this Board of Officers, we discover marks of great care, labour, and perseverance.

And, although it would be an abomination in the sight of God, for us to come into his sanctuary with fulsome adulation to any of our fellow men, yet it is fit, and proper, and scriptural, for God's people to express the gratitude they feel towards faithful stewards of the manifold mercies of the Lord.—I would, therefore, move, Sir, that the thanks of this Society be presented to its Officers, for the diligent, laborious, faithful and impartial manner in which they have discharged their trust the past year.

The Rev. BENJAMIN C. GRAFTON seconded this motion, and gave a brief account of some pleasing facts in relation to a mission in which he had lately been engaged, as a testimony of the useful direction to which the Officers of this Society had appropriated some of its funds. The motion then passed unanimously.

The following were chosen Officers for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. *President*.
 Rev. JOSEPH GRAFTON, A. M. *Vice Pres.*
 Rev. DANIEL SHARP, *Secretary*.
 Mr. E. LINCOLN, *Treasurer*.

TRUSTEES.

Rev. Elisha Williams,	Rev. Be'a Jacobs,
Lucius Bolles,	F. Wayland, jr.
N. W. Williams,	Joseph Elliot, jr.
Stephen Gano,	G. F. Davis,
Ebenezer Nelson,	Dea. Homan Lincoln,
George Keeley,	Levi Farwell,
Wm. Gammell,	James Loring,
Charles Train,	

The President delivered an affectionate address, in which he gratefully acknowledged the wonder-working hand of God in all the labours of this Society, notwithstanding the feebleness of its means and the insignificance of its instru-

* President Davies' translation, in his Sermon, entitled, "Practical Atheism, &c." vol. 3, p. 262.

ments. With much solemnity, he alluded to the divine goodness in his preservation to so advanced an age, and in which he had been permitted to see the church arise with so much prosperity. The time of his departure was at hand, but he could look around with confidence on his younger brethren, who, he trusted, would remain faithful, and could commend them to Him who was able to keep them from falling,

with the pleasing hope of meeting them in glory. He then closed the meeting by prayer.

In the evening, the Rev. ABIEL FISHER preached before the Society, from John iii. 14, 15.—*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.*

[Watchman.]

REPORT OF THE BAPTIST MISSIONARY SOCIETY IN MASSACHUSETTS.

It has been frequently urged by infidels as an objection to Christianity, that it is an unsocial and repulsive system; and that where it gains an ascendancy, it contracts the heart, and transforms men into gloomy bigots. Its friends also have been stigmatized as a class of narrow-minded men, who, wrapped in the mantle of self-conceit, and proud in supposing themselves the peculiar favourites of Heaven, look down upon others with insensibility and contempt.

We think the enemies of revealed religion could not have been more unfortunate in selecting an objection, because it is directly at variance with all the facts which the history of Christianity exhibits. Instead of giving existence and strength to selfish feelings, it controls and subdues them, and teaches its possessors not to live for themselves, but for the good of their fellow men.

Nor can the accusation brought against the friends of this system be substantiated. From the earliest ages of the church, to the present day, they have signalized themselves as benefactors to mankind. When the disciples of Christ experienced the power and blessedness of the gospel in their own hearts, they went every where preaching the word. They rejoiced even in

bonds and imprisonment, when they found that these had been over-ruled for the furtherance of the gospel. They had no desire to enjoy the blessings of salvation alone. They were anxious that others should participate with them in the mercy of God. It was not self-conceit, it was not bigotry, but an enlarged and pious benevolence, which filled them with transports of joy, when they learned that sinners were converted from the error of their ways. When information was received at Jerusalem, that the Gentiles had embraced the truth; the followers of the Redeemer "glorified God; saying, then hath God granted unto the Gentiles repentance unto life." We may venture then to assert, that the religion of the Bible is not a cold and selfish system. No! it is a system that warms and expands the heart with supreme affection to God, and a tender concern for the happiness of man. And while it administers in a thousand ways to the wants of the body, it does not overlook the wants of the soul.

The spirit of genuine charity has never been extinct in the church of Christ. It has indeed been limited in its operations by the strong arm of civil power. But it burned with as strong and pure a flame in the breasts of martyrs, as it now

does in assemblies, met for the purpose of aiding the plans of pious benevolence. In the former case, they acted in their individual capacity; and were valiant for the truth, even unto death; in the latter, having no one to molest us, we concentrate our energies, and thus more effectually promote the cause of humanity and religion. These associations are sufficient proof that we view ourselves as social beings, and that we are conscious we owe a debt of kindness to our fellow men; and cannot be satisfied until it is discharged.

The existence of the "Society," whose anniversary has this day brought us together, furnishes evidence, that the friends of evangelical truth, "look not on their own things, but also on the things of others." The object for which it was formed, was to supply the poor and destitute with the preaching of the gospel. A desire to convey instruction to the ignorant, consolation to the wretched, and hope to the guilty, animated the exertions of its first patrons. And, we trust, that the same feeling, with the blessing of God, will secure its stability and prosperity for years to come.

In pursuance of the trust confided in them by this Society, the Board have appointed several missionaries, who have laboured in different parts of the United States, and with various degrees of success. Perhaps a statement of the persons employed, with a few extracts from their communications to the Board, will give the best idea of the nature and extent of their services; and it is hoped, will not only be satisfactory, but highly gratifying.

NEW BRUNSWICK.

From a representation of the great want of religious instruction in some parts of the Province of New Brunswick, the Board were induced to give Rev. Thomas Scott, of St. John's, a missionary appointment for three months. We have

not yet received an account of his labours, but he has entered, no doubt, on the duties assigned him, as he expressed a deep concern for the destitute situation of the inhabitants, when he applied for our patronage.

MAINE.

In the State of Maine, brethren Case, Buck, Willard, and Kendall, have each been engaged in the service of this Society during the past year. From two of these missionaries we have not been favoured with any particular information. Mr. Kendall had not the pleasure of witnessing any special success on his labours, but the people were grateful for the attention bestowed on them by the Board. Besides preaching as opportunity offered, Mr. Willard was instrumental in promoting the organization of several Female Missionary and Tract Societies; and where he deemed it necessary, he encouraged the establishment of Sabbath schools. We indulge a hope, that these exertions of our missionary brother, will eventually be attended with much good. It should ever be remembered, that the future prospects of the church are intimately connected with the religious instruction of the young, and the systematic measures which are brought into operation for the diffusion of evangelical truth.

NEW-HAMPSHIRE.

Rev. Matthew Bolles has fulfilled a mission of six months in the State of New-Hampshire. Most of this time was spent in the towns of Dunstable and Peterborough, although in other places he also made known the unsearchable riches of Christ. In his journal, he remarks, "when I first settled in Milford, I found the country around me destitute of a stated gospel ministry, and especially a number of feeble societies of our denomination. Several of these not a days' ride from my residence, were indeed like sheep without a shepherd to care

for them. As I became more acquainted with their situation, I felt it my duty to visit them, and have been permitted to see that my labour was not in vain in the Lord. The house in which I preached in Peterborough, was frequently filled to overflowing, and a fixed and solemn attention was given to the ministry of the word. At another station, in a wealthy village, a pious, but poor family opened their house for the public worship of God. Here many persons flocked together to hear the accents of redeeming love. And in several instances, the gospel was made the power and the wisdom of God, to the salvation of their souls. When it was known that a number of converts had made a profession of religion, and submitted to the ordinance of Christian baptism, the school house in which they had been accustomed to meet, was shut against them; and when they went up to worship, they found the door locked and nailed. But He, who has said, "I will work, and who shall let it," over-ruled this event for good. A few pious Christians, with their associates, were inspired with a determination to build a place for the worship of their Lord and Master. About seven persons commenced this work, and only four of them could sustain any considerable part of the expense, but having resolved in the name and strength of the Lord, to erect a house, they accomplished their purpose, and it was solemnly set apart to the worship of Almighty God. About twelve females in this humble community have formed a missionary Society, who the last year raised sixteen dollars, and this year eighteen dollars, for Domestic Missionary purposes."

The Baptist church in Peterborough bear affectionate and grateful testimony to the labours of this missionary. In a letter addressed to the Board, they say, "We tender to you our thanks for your lib-

erality in sending our esteemed brother, Matthew Bolles, to administer the gospel, and its ordinances. His labours have been blessed to our edification; our assemblies have increased, and saints have been encouraged to vigorous exertions in the good cause. Six persons have come forward and put on the Lord Jesus by baptism. Believing that our labours will not be in vain in the Lord, we meet on the sabbath, whether we have preaching or not. And the Lord has been in our midst. We have been constrained to say, it is good for us to be here. Our divine Saviour will remember, and richly reward your liberality to us, although done for those who are truly the least of his saints.

In Dunstable, Mr. Bolles remarks, "I have assisted in the constitution of a church; and several additions have since been made to it. The friends of Zion in this place, received your assistance with peculiar sensibility and gratitude. It is highly probable, that in both these places, future generations will rise up and bless a sin-pardoning Saviour, through your labours of love. "They that sow, shall reap," and both they that sow, and they that reap, shall rejoice together.

LOWER CANADA.

Rev. John Ide has spent six months in missionary service in the Province of Lower Canada. The town of Eaton, and other destitute places in that region, have heard from him the word of reconciliation. He remarks, "the Lord had begun a work of grace in Eaton, previous to my visiting that place. The joy of Christians was great when I arrived among them. I baptized a number, and organized a church, consisting of thirteen members. The season was solemn and interesting; a large concourse of persons attended on the occasion, and many wept while the ordinance of baptism was administered. The next Lord's day I broke bread to this infant

church, and I trust by many, the season will be held in long and grateful remembrance." After giving a detailed account of the virulent opposition he met with from some professors of religion, he says, "the work of the Lord still continued. I baptized seven others, who were added to the newly organized church. Five or six others were also hopeful converts, but they did not feel sufficiently strong in faith to make a public profession. Before I left, there were some new cases of conviction. When I preached my farewell sermon, the season was truly affecting. I saw more tears shed at that time, than ever I had witnessed before. Missionary labours are greatly needed in Eaton, and the region around. There is not a Baptist church or minister within fifty miles." A very affecting letter has been received by the Board from the newly constituted church at Eaton, lamenting their destitute situation, and expressing their warmest thanks for the attention of your Trustees to their spiritual wants.

MASSACHUSETTS.

The Board state with pleasure, that the services performed by brethren Rand, Hough, and Willard, in the western part of this commonwealth, have been accompanied with the blessing of God. At Springfield, Mr. Hough has baptized six persons on a profession of their faith; and about the same number more, who have experienced a hope in Christ, it is expected will soon be added to the church. Very encouraging circumstances have attended the labours of brethren Rand and Willard. In a letter from one of them, it is remarked, "We hope your missionaries have been the means of salvation to more than twenty souls within the last eight months." It is said of one of the places visited by them,—“I have beheld the most interesting group of young men, anxiously inquiring what they should do to be saved,

that ever I saw in my life." These facts will surely, not only call forth your gratitude, but renewed expressions of your liberality in support of domestic missions.

NEW-YORK.

Rev. Emory Osgood has been employed as our missionary three months in the State of New-York.

After stating that he had visited some of the churches, with the object of exciting a missionary spirit, and of giving a wider circulation to the American Baptist Magazine, he informs us in his journal, of the pleasure and success which had attended his mission. At Readfield, in Oneida county, New-York, a place which had been destitute of preaching, with the exception of occasional missionary labours, the Lord has been pleased, by the influence of his Spirit, to bring about sixty persons to a knowledge of the truth. After spending a few days in this place in preaching and visiting from house to house; he baptized three persons. He remarks, "there is surely blessed prospect, that a Baptist church will soon be planted in this place."

Rev. William Throop has also spent three months in the State of New-York. He writes, "I have fulfilled my missionary appointment in the counties, on the Holland Purchase. I visited last summer the town of Clymour, in the county of Chautaugue. It is a rough country to travel in, but I was delighted in seeing the wilderness blossom like the rose, and become as a garden which the Lord had blessed. A church was formed, consisting of about 100 members, where a year before, only two persons were members. Rejoice, O ye heavens, for the Lord hath done it. While preaching an evening lecture in the county of Erie, the Lord enabled me to proclaim the riches of his grace, and to describe the joy which those experience who receive it. At the close of the discourse, a pious young person observed; your sermon was

too short. I could with pleasure, have sat all night under such preaching. I have heard but three gospel sermons in two years. As she lived at a considerable distance, she entreated me to go and preach where she lived. I would give, continued she, one half of my earnings with pleasure, to sit under the sound of the gospel. I asked, are you sincere? I am, with all my heart, she replied. In what better way could I use it? I can only procure a little food and raiment for my poor body, while my soul is famishing for the bread of life. O! I then thought of the language of the apostle, "Unto you who believe, he is precious." And I thought it must afford some consolation to the pious females in Boston, who have been instrumental in sending the precious gospel to such destitute places, and to such thirsty souls."

PENNSYLVANIA.

Rev. Benjamin Oviatt has been occupied three months in preaching under the patronage of this Board. Most of this period was employed in destitute parts of Pennsylvania. In several destitute villages, his ministry was well attended, and there is reason to believe that it was accompanied with the blessing of God. At Brokenstraw, where there is a small Baptist church, he says, there was a striking instance of the happy effects of prayer. When the church was in such a low situation, as not even to assemble together; two sisters met in the woods for prayer. This they did on four successive sabbaths. The next sabbath another sister joined them. After this, they met in a house, and some of their neighbours attended. Perceiving that they were engaged in prayer for their husbands, children, and friends, they were filled with solemnity. The Lord heard the prayers of these pious females. He poured out his Spirit, and caused their

hearts to rejoice. Backsliders returned from their wanderings, sinners were led to cry out for mercy, and many were brought to a saving knowledge of the truth. A small church is now rejoicing in the Lord. In Venango county Mr. Oviatt spent eight days. Some of his hearers had travelled ten miles to enjoy the preaching of the gospel. In Franklin village he met with two persons, who had been debarred by their lonely situation from church privileges for twenty years. They begged to be remembered to this Board, and that some missionaries might be sent out to them, that again they might hear the glad news of salvation by Jesus Christ.

Rev. Jesse Hartwell has finished a tour of three months, under the direction of this Society. His labours were divided between the States of New-York and Pennsylvania. He has not furnished us with a minute journal of his services and travels, but his account has been highly gratifying to the Board.

He states some facts, which we think, deserve a place in this Report, as they shew the progress of religion in a portion of country, which has been for years past, supplied with missionaries from this Society. He writes, "about four years ago there was no Association on the southern shores of lake Erie, beyond the Holland Purchase conference. At that time I witnessed the formation of the Grand River Association in Ohio, composed of seven or eight churches: it is now composed of about thirty churches. There are now four Associations along the shores of lake Erie, where about four years ago, there were not so many churches to be found on that extensive coast. But yet they very much lack suitable preachers of the gospel. No man duly impressed with their situation, can refrain from praying, O Lord, send forth labourers into this harvest. In his letter to the Board, Mr. Hartwell has informed us, that

he is executor to the will of the late Mr. Elijah Tobey, of Ashfield, Franklin county, Mass. This pious brother, after having made suitable provision for his widow, and left some small legacies to other relatives, has bequeathed the remainder of his property to the Baptist Missionary Society of Massachusetts, which it is supposed, will amount to seven hundred, or one thousand dollars.

OHIO.

Our esteemed brother, Oliver Alford, has again been blessed in fulfilling an appointment for this Board, in the State of Ohio. He observes, "Since I commenced my labours, I have baptized 13 persons, on a profession of their faith. I have constituted one church, consisting of 17 members; since which, three others have been added. I have also assisted in the organization of two Female Mite Societies. It has melted my heart to see the sisters so much engaged in assisting the poor Indian children. One female observed, I will do all I can while I live, and if I should not live, do send them all my clothes. The increase of our churches in this region is so great, that three new Associations will be formed this fall. I am now laying the foundation for a Missionary Society in this country. I shall also obtain subscriptions for the Magazine, and promote its circulation as soon as possible.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Six months have been added to the former appointment of Rev. J. M. Peck. In the States bordering on the Mississippi river, he has a wide and extensive harvest in which to labour. As his letters to the Board have already been published in our Magazine, it is not necessary to incorporate them in this Report. We feel persuaded that our brother possesses a true missionary spirit; that in labours for the good of souls, he will be abundant, and we

cherish the pleasing anticipation, that he will be eminently useful in the conversion of sinners, and will "strengthen the things which remain, that are ready to die."

HAYTI.

At a meeting of the Trustees on the fifth of March last, a communication was received from Rev. Thomas Paul, expressive of the deep interest which for a long time he had felt, in relation to the moral and religious condition of the Haytians, and soliciting the favour that he might be sent there as a missionary.

After due deliberation, the Board gave him a missionary appointment for six months. As the constitution of Hayti guarantees a free toleration to Christians of all denominations, and as President Boyer has avowed his determination to pursue a liberal policy in relation to the rights of different religious sects, we hope that a wide and effectual door will be opened for the introduction of Protestant Christianity in Hayti. Should Mr. Paul meet with a favourable reception, and a prospect of usefulness should present itself for other labourers, it is confidently expected, that this, or some other of our Societies, will be prepared to support as many missionaries as shall appear suitably qualified for this service.

The Board are duly impressed with the kindness of several respectable merchants in this city and New-York, in furnishing their missionary with letters of introduction to the most distinguished persons in Hayti. They are very grateful to the managers of the American Bible Society, for the donation of 100 Bibles, and 100 Testaments, in the French and Spanish languages,—committed to the care of Mr. Paul, for sale, or gratuitous distribution among the inhabitants of the island, and also an elegant Bible, which is to be presented to the President.

As we are willing to believe, that something important will eventual-

ly arise out of this mission, and as we are desirous that our views and motives on this subject should be distinctly understood, we think it proper to introduce in our Report, the commission and instructions which have been given to Mr. Paul.

Boston, April 13, 1823.

TO THE REV. THOMAS PAUL, OF BOSTON, MASSACHUSETTS.

Dear Sir,

At a meeting of the Trustees of the "Baptist Missionary Society of Massachusetts, on the fifth of March last, you were appointed their missionary for six months, to preach the gospel in the island of Hayti. And you are hereby authorized to depart as soon as possible for that place. You are well aware, that our Society was not established, and in no instance has been employed in promoting secular or political objects. It is, therefore, expected that you will not interfere with the civil or political institutions of the country. Your object in visiting Hayti, is purely religious. We wish you to make known to such of the inhabitants as are disposed to hear you, the way of salvation by Jesus Christ. Our prayers will be answered, and our most enlarged desires realized, if you should be instrumental in teaching men to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. We feel a sincere and deep interest in the welfare of the Haytiens. We rejoice that they are a free nation, and hope, for the honour of human nature, they will never be otherwise. We send you to them, with the fond anticipation, that many by your ministry, will be made free from sin, and have their fruit unto righteousness, the end of which will be everlasting life.

From our knowledge of the constitution and laws of Hayti; and the liberal views of its President, we

are persuaded you will meet with no legal obstructions in the discreet and pious discharge of your duty. You will not only be tolerated, but protected from harm. Wishing that grace, mercy, and peace, may be multiplied to you from God our Father, and the Lord Jesus Christ,

I subscribe myself, in behalf of the Trustees, respectfully yours,

DANIEL SHARP, Secretary.

Rev. Thomas Paul.

TO THE REV. THOMAS PAUL, BOSTON, MASSACHUSETTS.

Dear Brother,

Having received your commission from the Baptist Missionary Society of Massachusetts, to preach the gospel in the island of Hayti, you will with all convenient speed, proceed thither, and commence your labours.

It is, however, proper that you be furnished with such instructions as bring clearly to view the wishes of the Board, in making this appointment. To do this, is the object of the present communication.

Upon arriving at Port-au-Prince, you will make known to his excellency, the President, the object of your mission, and solicit his permission to commence your labours. This permission, from the liberal and enlightened policy of his excellency's administration, we are persuaded, will not be withheld.

You will take this opportunity of assuring him of the deep interest which the Board feel in the moral and religious welfare of his fellow-citizens, and of the joy with which we behold the republic of Hayti so rapidly rising to take her place among the freest and most enlightened nations of the earth.

The land of Touissant L'Ouverture will never be forgotten by Americans. Never will they cease to rejoice that his countrymen are enjoying the blessings for which he fought and conquered.

The permission of his excellency being obtained, you will proceed in

the object of your mission. And here let us remind you, that your duties are two-fold; 1st, as a minister of Christ; and 2d, as a religious agent for this Society.

1st. You go to Hayti as a minister of Christ. Your duties in this character, are defined in the commission of our Lord to his disciples, "Go ye into all the world, and *preach the gospel* to every creature. He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned." Or, to express the same in the words of St. Paul, "Now then are we ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Your duties then, will be the same in Hayti, as they have been in the country you are about to leave, viz. "to beseech men to be reconciled to God." And in doing this, you are to make use of those means, and *those* means only, which the Bible has put into your hands.

You are to present the simple doctrines of the gospel before your hearers, and thus by manifestation of the truth, you will commend yourself to every man's conscience in the sight of God. And we wish you to do this, for this single reason, viz. We believe that unless men make the precepts of the Bible the rules of their life, and its promises the foundation of their hopes, they can be happy, neither in this world, nor in that which is to come. It shall be our prayer that you may be the instrument in the hand of God, of preparing multitudes of your brethren for that inheritance which is uncorrupted, undefiled, and which fadeth not away.

In preaching the gospel, you will be careful to avoid all unnecessary collision with men who profess the doctrines of any other Christian denomination. Your duty is, to preach Christ crucified. Should the truths of the Bible be spoken against, still

preach them; in no manner however "returning railing for railing, but contrariwise, blessing. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if peradventure, God will give them repentance to the acknowledgment of the truth." And whilst you are thus, by a plain, affectionate exhibition of truth, endeavouring to expel error, strive to prove the superior excellence of your faith, by the holiness of your life, and the blamelessness of your conversation.

From these remarks, it is at once evident, that you can have nothing to do with political divisions, or with party animosity. Whilst you conscientiously obey the laws of the republic, we doubt not that you will receive their protection. With its civil institutions, in no other respect will you have any concern. Always bearing in mind, that you are a messenger from Him, who said, "my kingdom is not of this world."

2d. You are sent as the religious agent of the Board. In this capacity it is expected that you will collect all the information in your power, concerning the moral and intellectual state of the people. This will be readily furnished you by gentlemen of intelligence, and gleaned by your own personal observation. In visiting different towns on the sea board, and various districts in the interior, your attention will naturally be directed to such inquiries as the following: What portion of the inhabitants are professors of religion? To what denominations of professing Christians do they belong? What is the general disposition of the people towards protestant Christianity? Is there any probability that a missionary station might, with fair prospects of usefulness, be established in Hayti?—On these subjects, as well as the general state of morals, religion, &c. we shall expect you

to inform yourself, as well as circumstances will allow.

You will also pay particular observation to the subject of education. Ascertain as far as possible, what portion of the inhabitants are able to read; and what languages they are taught? What systems of education are most in use, and what provisions have been made for instructing youth in the higher branches of Science? In short, any information which may teach us how to be useful to the moral or religious interests of Hayti; we will be thankful to receive, and for no other do we wish you to seek.

These brief hints will give you some definite idea of our views in the present mission. It is our earnest prayer that you may be abundantly prospered in this new field of labour, and that you may be the instrument of turning many unto righteousness.

With sincere esteem, I am, in behalf of the Corresponding Sec'y, yours, &c.

F. WAYLAND, jr. Sec'y, pro. tem.

ONEIDA INDIANS.

The Board have also to state, that Rev. Alfred Bennett, of Homer, N.Y. came here as an agent for the Hamilton Baptist Missionary Society. He was authorized by the aforesaid Society, to solicit donations and subscriptions in behalf of the Oneida Indians. Public collections at that time were deemed inexpedient. But as we are satisfied that any monies forwarded for this object, would be discreetly and faithfully managed; and as the establishment of the school for the Indians appeared important, the Board voted that \$200 be presented to the Hamilton Baptist Missionary Society, to be appropriated for the benefit of the Oneida Indians.

The following missionaries have also received appointments from this Board.

	months.	weeks.
Rev. Cyrus Andrews,	3	—
Adoniram Judson,	3	—
Isaac Benjamin,	3	—
Benjamin C. Grafton,	2	—
William Hubbard,	3	2
George Robinson,	3	—
James Parsons,	3	—
Asa Averill,	3	—
Nathaniel Tibbets,	3	—

AMERICAN BAPTIST MAGAZINE.

As the American Baptist Magazine is published under the direction of this Board, it may be proper to inform the Society, that it still has an extensive circulation, although the number issuing from the press is not as great as in former years. It appears, nevertheless, to us, that if suitable exertions were made, twice the number of what is now published, might find their way into the hands of members of our own denomination, without the least interference with any other religious periodical work. We have pleased ourselves with the idea, that the biographies it contains, would excite feelings of holy emulation in the breasts of good men,—that its original communications would have a good practical influence,—and that the missionary intelligence which it conveys, would fan the flame of Christian charity,—nor can we relinquish the persuasion, that, were it generally read by our brethren and friends, it would become a powerful auxiliary in support of all those objects, for which alone we ought to live. It will be gratifying to the Society, to be informed, that 500 dollars are now ready to be paid into the treasury, as profits from the Magazine during the past year.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

ABSTRACT OF THE PROCEEDINGS OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

On Wednesday, April 30, the Baptist General Convention commenced its fourth triennial session, at the meeting house of the First Baptist Church in Washington city.

At 11 o'clock, the President of the Convention, the Rev. Robert B. Semple, opened the session by prayer.

LIST OF DELEGATES.

MASSACHUSETTS.

Boston Foreign Mission Society.—Thomas Baldwin, Stephen Gano, Daniel Sharp.

Salem Bible Translation and Foreign Mission Society.—Lucius Bolles, Jonathan Batcheller.

Domestic and Foreign Mission Society of Plymouth county.—Isaac Kimball.

Missionary Society of Worcester county and vicinity.—Jonathan Going.

VERMONT.

Vermont Baptist Missionary Society.—John Co-nant.

CONNECTICUT.

Connecticut Baptist Missionary Society.—Oliver Wilson.

NEW-YORK.

Utica Baptist Foreign Mission Society.—Elijah F. Willey, Elon Galusha.

Madison Baptist Missionary Society.—Alfred Bennett.

Hudson Female Education Society.—Howard Malcom.

New-York Baptist Missionary Society for Foreign Missions.—Charles G. Sommers, Thomas Stokes.

NEW-JERSEY.

East-Jersey Missionary Society.—Thos. Brown.
Foreign Missionary Society of Bordentown and Burlington.—James E. Welch, Samuel W. Lynd.

PENNSYLVANIA.

Sansom Street Male Missionary Society.—Joseph Maylin, Philip Jones.

Sansom Street Female Missionary Society.—William Staughton, John P. Peekworth.

Southwark Baptist Female Missionary Society.—William E. Ashton, Samuel Huggeus.

MARYLAND.

Rockville Baptist Society.—Joseph H. Jones, Jesse Leach.

DISTRICT OF COLUMBIA.

Female Mite Society of Washington City.—Burgiss Allison, Enoch Reynolds.

Washington Baptist Society for Foreign Missions.—O. B. Brown, Luther Rice.

First Baptist Church, Washington.—Daniel Brown, Joseph Thaw.

Columbian Baptist Society.—Elijah R. Craven, John Healey.

Female Judson Society of Washington City.—Joseph Gibson, Thomas Sewall.

Washington Society for supporting a native Burman Missionary.—Rufus Babcock, William Ruggles.

Alexandria Female Society.—Spencer H. Cone.

VIRGINIA.

Richmond Baptist Foreign and Domestic Mission.—David Roper, Robert B. Semple.

Richmond African Missionary Society.—David Roper, William Crane.

Richmond Baptist Education Society.—Henry Keeling.

Fredericksburg Female Missionary Society.—John Bryce, William James.

Norfolk Female Baptist Missionary Society.—Samuel Cornelius.

Upperville Baptist Society for Education purposes.—Benjamin Dawson, John L. Dagg.

SOUTH CAROLINA.

General Committee of Churches in the Charleston Baptist Association.—Joseph B. Cook, John C. Harrison.

GEORGIA.

Ocmulgee Missionary Society.—Abner Davis.
Mission Board of the Georgia Association.—Adiel Sherwood.

Sunbury Missionary Society.—Ira Chase.
Sunbury Female Cent Society.—Ira Chase.

* Not present.

Resolved, That the usual hour of meeting be fixed at 9 o'clock, A. M.

Adjourned at 2 P. M. until 4 o'clock, to hear the Convention sermon. Dr. Gano prayed.

At 4, the Rev. Dr. Staughton agreeably to appointment preached from Acts xxviii. 15. "And from thence, when the brethren heard of us, they came to meet us, as far as Appi-Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage."

After the sermon, a collection for missions was taken.

THURSDAY, MAY 1.

The Convention met. Dr. Baldwin prayed.

The report of the Committee, relative to adopting the charter of incorporation, was accepted.

Resolved, That the Convention now proceed to ballot for a President and Recording Secretary.

Before the ballot was taken, an interesting discussion arose on a motion (afterwards withdrawn) aiming to determine the question, whether or not a person, appointed as a delegate by two or more societies, could give more than one vote.

It was contended, by several members, that, according to the Constitution, a delegate may give as many votes, as those societies by which he is chosen are entitled to, let the number be what it may.

On the other hand, the Rev. Professor Chase, who was appointed to represent two societies, stated, that he should give but one vote. He entered into a most important view of the possible effects of the principle which had been advocated. He observed, that to permit one person to represent an in-

definite number of societies, and to have as many votes as all these societies could claim by the Constitution, might place it in the power of a single individual to control the Convention. It is easy to conceive, that such a case might occur, and it was the part of wisdom to foresee the evil, and to settle the question at this point of the progress of the Convention. He remarked, that the purpose of representation in the Convention was not merely an array of strength. Few questions, it is presumed, will arise, which will be decided by a bare majority of votes. The object had in view in sending delegates was, that they might assist in the deliberations of the Convention, and present such views as might enable the whole body to act with more discretion and wisdom. It was, therefore, not at all necessary, to the attainment of these objects, that a delegate should, in any case, have more than one vote. Let him act as an individual, and for himself and for his constituents, let him add all the light which he can bring to the counsels of the Convention. He observed, moreover, that, if an individual could represent several societies, these bodies, and especially those at a distance, would find it more convenient and economical to appoint a single person to represent them all; and thus one of the most important tendencies of the Convention, that of drawing together and concentrating the wisdom and resources of the denomination, would be defeated.

The Rev. O. B. Brown coincided cordially in the views of the Professor. He thought, that whatever measures might be adopted in the course of the session, to alter the constitution, or to fix its meaning, it would be better to proceed at present, in the manner observed by the last Convention, each individual giving but one vote.

Rev. Dr. Baldwin observed that he had frequently been chosen a delegate by several societies, but had never thought it proper to give more than one vote.

Rev. Dr. Staughton observed, that in his opinion, it was not the design of the framers of the Constitution, that any person should represent more than one society. He thought it as improper as it would be for two States to appoint the same person to represent them both in Congress. The case of proxies was indeed mentioned in the Constitution of the Convention; but he considered the provision to mean, that those Societies who could not send a delegate, might approach as nearly as

possible, and appoint, one of the delegates already chosen, to represent their interests and present their views, without, however, claiming a vote. He therefore hoped, that the Convention would recommend to the Baptist community, the appointment of different delegates from each Society.

The recommendation of Mr. Brown was finally acted on, and the Convention proceeded to ballot for President and Recording Secretary, when Rev. Robert B. Semple was re-elected President, and Enoch Reynolds, Esq. was chosen Recording Secretary.

The Rev. Dr. Laurie having politely offered to the Convention the use of his meeting-house, as more central than the one now occupied, it was voted to accept the offer, and to meet there tomorrow morning.

Rev. Messrs. Baldwin and Sharp were appointed a committee to express to Dr. Laurie the thanks of the Convention for his liberal offer, and to convey to him their resolution to accept it.

Rev. Messrs. Gano, Brown, and Sherwood, were appointed a committee to audit the Treasurer's accounts.

Adjourned, at 3 o'clock, P. M.

FRIDAY, MAY 2.

The Convention met at the Rev. Dr. Laurie's meeting-house. Brother Healey prayed.

Resolved, That brethren Sharp, Bryce, Gano, Baldwin, and Staughton, be a Committee to inquire into the circumstances of the mission in Burmah, and concerning the station in Arracan; and, also, to wait on our sister Judson, to express to her the pleasure of the Convention at being permitted to have an interview with her, and to sympathize with her under the affliction which has rendered her temporary absence from Burmah necessary, as well as to confer with her, on the general views which she may entertain. The Committee was instructed, to make a distinct report on each of these subjects.

The Treasurer's accounts, and the report of the Committee appointed to examine them, were presented, approved, and accepted.

Resolved, That the thanks of the Convention be presented to Thomas Stokes, Esq. for the faithful discharge of his duties, as Treasurer of this body.

Resolved, That the mission station on the St. Joseph's, in the Michigan Territory, be known by the name of the *Carey Mission Station*, as a small token of our fraternal affection for the character, and respect for the piety,

and talents, and labours of the Rev. Dr. Carey, Missionary at Serampore.

The following Committees were then appointed, viz.

On the Missions at Fort Wayne, and the Carey Station—Brethren Allison, Sommers, Roper, and Peckworth.

On the Mission at the Valley Towns.—Brethren Cook, Going, Ashton, and Sherwood.

On the Mission established in the Creek Nation.—Brethren Davis, Keeling, Bennet, and Cook.

On Agencies for collecting funds for the support of beneficiaries in the Columbian College.—Brethren Cornelius, Malcom, Willey, Sharp, Galusha, and O. B. Brown.

On the subject of a contingent fund for defraying the expenses of members attending the Convention and the General Board.—Brethren Chase, Lynd, and Harrison.

To confer with the Publishing Committee.—Brethren Baldwin, Bolles, and Wilson.

On the subject of Domestic Missions. Brethren Rice, Kimball, Maylin, Semple, and Chase.

To prepare a nomination of 50 persons, out of whom 31 Trustees of the Columbian College shall be elected.—Brethren O. B. Brown, Reynolds, Rice, Semple, and Staughton.

Resolved, That a meeting for solemn prayer be held on Tuesday evening next, at Dr. Laurie's meeting-house, to supplicate the blessing of God on the deliberation and efforts of the Convention.

Resolved, That a prayer meeting be held at the same place, every morning, at 6 o'clock, during the session of the Convention, commencing on Monday next; and that public notice be given on the sabbath at the different places of worship.

Adjourned. Dr. Staughton prayed.

SATURDAY, MAY 3.

The Committee on Domestic Missions made a report. [The Committee state their opinion, that it would be better to leave domestic missionary operations to the State Conventions, and domestic missionary societies, strongly recommending to these bodies to adopt all prudent measures to accomplish the object.] The report was approved and adopted.

The Committee on agencies for raising funds for the support of beneficiaries, made a report. [The Committee state, that the existing debt of the theological department of the Columbian

College, is six thousand dollars; the number of beneficiaries is fourteen; and the annual expense of each, is one hundred and twenty dollars. The Committee recommend, that a general agent be appointed, to obtain collections and donations, and form Societies, to remove present embarrassments; to obtain subscriptions for scholarships, of two thousand dollars each, the interest of which, shall be appropriated for the support of students; which scholarships shall bear the name of the donor, or of any person whom he may choose; to form societies which shall each contribute annually a sufficient amount to support one student at least, and shall have the right to furnish a student or students, according to the amount contributed, provided the proper Board shall approve the candidates; and to obtain subscriptions for Professorships, and for the support of the President.] The report was read, and ordered to lie on the table. The Committee was instructed to recommend a suitable person for agent, to carry into effect these measures.

Brethren T. Brown, Rice, Reynolds, Bolles, Sharp, Cone, and Cook, were appointed a Committee to investigate the concerns of the Columbian College.

Brethren Peckworth, Stokes, and Crane, were appointed a Committee on the school for Indian children, near the lead mines in Illinois, on the Mississippi.

Brethren Stokes, Bryce, Galusha, Bacheller, and Conant were appointed a Committee to examine the agent's accounts.

Brethren Roper, Crane, Keeling, and Bennet, were appointed a Committee on the mission to Africa.

MONDAY, MAY 5.

A letter from the Rev. Luther Rice, Agent of the Convention, to the Corresponding Secretary, was read. (The Agent gives a brief statement of his labours for the year past. His time has been much occupied by the concerns of the College. He considers the prosperity of this institution as indicative of the favour of God; and thinks that it will tend to aid the great cause of missions. He mentions an arrangement projected by the Trustees of the College, that the President should be re-elected Corresponding Secretary, shall be enabled to devote one day in each week exclusively to the business of the Convention. He states, also, that he has made such arrangements with the Trustees, as to be able to serve the Convention as Agent, without charge.)

He mentions the success of the Luminary and Star, and states that the property connected with the Columbian printing office, including two good houses, is worth about ten thousand dollars, which he has been enabled to secure to the Convention, by appropriating to the purchase all his own compensation, and personal donatives, for years, and which he intends to deed to the Convention without delay.) The letter was ordered to lie on the table.

An address from the Trustees of the Columbian College was then read. (This address contains a history of the institution, and a view of its present condition. The number of students is fifty-nine, viz. four pursuing theological studies; four in the Junior class; sixteen in the Sophomore class; thirteen in the Freshman class; and twenty-two preparatory students.—The number of theological licentiates is seventeen, of whom thirteen are pursuing classical studies, viz. Juniors three, Sophomores two, Freshman three, Preparatory five. The whole expenditure for land, College edifices, houses for Professors, out buildings, &c. is about \$70,000. The amount of debt is about \$30,000. The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5000. He has made an investment in Bank stock of about \$7,500. The amount due from the Convention to the Board of Trustees, for theological beneficiaries, is about \$6000. If all these claims were collected, there would be sufficient funds to liquidate all the debts.—The tuition money from the students is already sufficient to pay the salaries of the acting faculty; but it is highly important that the President remove hither, and the Board are willing to guarantee to him a support, till his salary shall be permanently secured.) This address, together with the letter of the Agent, was referred to the Committee on the Columbian College.

The Committee on the Burman and Arracan mission made a report. (The Committee express their satisfaction at the general prosperity of the Burman mission, that persecution has not molested it, that eighteen Burmans have been baptized, and that the translation of the Testament is nearly completed. They approve the conduct of the missionaries in going to Ava, and recommend to them to endeavour to establish a station there, and at the same time, to make such arrangements, as to promote the edification of the infant church at Rangoon. The Committee recom-

mend, that Mr Judson be instructed to have two thousand copies of the Testament immediately printed; and that the aid of the American Bible Society, and of the Baptist Missionary Society of Massachusetts, be solicited. They recommend, that an address be sent to the Emperor of Burmah, in the name of the teachers of religion on this side of the waters, signed by the Officers of the Convention, accompanied by a present of a large, handsome pair of globes. They propose, that the number of missionaries in India be increased, and mention the names of brethren Jonathan Wade, of Edinburgh, (N. Y.) and George D. Boardman, teacher in Waterville College, Maine, who have been recommended as suitable persons for missionaries, and whose services may probably be obtained. In regard to the station in Arracan, the Committee are of opinion, that the station ought not to be relinquished, as the prospect of usefulness is great, and it will afford a refuge, should the missionaries be ejected from Burmah. The Committee further state, that they had an interview with Mrs. Judson, and had requested her to communicate her views in writing. Mrs. Judson tenders the thanks of Mr. Judson and herself, for the kindness which they have ever experienced from the Convention; and advises prompt measures for the increase and support of the mission. The Committee state, that Mrs. Judson, in conjunction with Dr. Judson, offers the copyright of the History of the Burman Mission for the gratuitous acceptance of the Convention. (This offer was accepted, and thanks were voted.) They mention with approbation the formation of Judson Societies, and state that Mrs. Hannah More, so celebrated for her pious and elegant productions, has bequeathed £200 sterling, for the support of female schools in Burmah.) The report was accepted, and referred to the Board, with instructions to extend to the Burman mission its fostering care, and give it increasing support as soon as possible.

TUESDAY, MAY 6.

Rev. Mr. Dawson prayed.

The Committee on the subject of a contingent fund, made a report, advising the postponement of the subject till a more suitable time. The report was received and adopted.

The Committee respecting the Indian school near the lead mines in Illinois, made a report. (The Committee state, that this school deserves encouragement; that they are informed, that

brother Fick'in is now there ; and they hope, that the school will receive efficient support from the brethren in the west, whose success will give peculiar pleasure to the Board.) The report was received, and adopted.

The Committee on the Valley Towns Mission reported. (The report speaks favourably of the state of the mission ; commends the conduct of Mr. Roberts, and his associates, and approves their efforts, to fix the language, preparatory to translations.—They propose that the letters from the Indian children, and others, submitted to the Committee, be referred to the Board, and published.) The report was read, and committed to the same Committee, to which, Messrs. Bryce, Keeling, Cornelius, and Wilson, were added.

The Committee relative to the Creek Indians, made a report. (The Committee state, that the Rev. Lee Compere, with his family, consisting of his wife, three children, and his sister, together with a young man, named Simons, in the character of teacher, removed to the station about five weeks ago. Contracts have been made for suitable buildings. The Committee recommend, that the present name, Tuchabachee, be changed to that of the "Withington station," as a tribute of respect to the memory of our late excellent brother Withington, of New-York.) The report was received and adopted.

Messrs. Baldwin, O B. Brown, and Sewall, were appointed a Committee to wait on the President of the United States, to express to him the high regard which the Convention entertain for his personal character, and their respect for his elevated station ; and to inform him, that if agreeable, the Convention will wait on him at 2 o'clock, P. M. to tender to him the tribute of respect and affection due to the Chief Magistrate of this great and happy nation.

A letter was read, from the Rev. Nathaniel Kendrick, of Eaton, (Mass.) to Dr. Baldwin, respecting the character of brother Jonathan Wade, and recommending him as a missionary ; and also a letter from brother George D. Boardman, tendering his services to the Convention.

Messrs. Bolles, Kimball, and Willey, were appointed a Committee, to investigate the appropriations from the Treasury during the last three years, specifying what sums have been appropriated to each of the objects embraced by the Convention ; and also to inquire what titles the Convention holds

to the lands, mills, &c. at the several mission stations, said to be owned by the Convention.

A resolution was offered, by Rev. Mr. Sherwood, respecting State Conventions, which, after some discussion of its objects, was referred to a Committee, consisting of Messrs. Sherwood, Bennet, Bryce, Chase, Rice, Galusha, Willey, and Sharp.

The President, and Drs. Baldwin and Staughton, were appointed a Committee to prepare an address to the President of the United States.

Adjourned for half an hour. Rev. Mr. Harrison prayed.

Met again at 2 o'clock. Mr. Rice prayed.

The Convention then proceeded to the President's house, where they were received by the President with signal courtesy.—A respectful address was made to him on behalf of the Convention, expressive of the sentiments which they cherished on approaching a fellow citizen, elevated by the voice of a free people, to the highest official station in the republic. The President briefly replied, that it was his happiness to consider himself a citizen ; and that he anticipated, with pleasure, the period when he should retire from public toils, in which he had been occupied during forty years, to enjoy the tranquillity of private life. He expressed his pleasure at the interview, and signified the high consideration in which he held the Convention. He observed, that he should express his sentiments in a more formal manner, by a written communication. The Convention took leave of him, and returned to the meeting house, and then adjourned. Mr. Healey prayed.

WEDNESDAY, MAY 7.

The Committee which had been previously appointed on the Constitution, this day reported several amendments. The amended Constitution provides, that there shall be a President and Recording Secretary of the Convention, who shall be *ex officio* members of the Board. The Board is not altered, in its organization or duties, excepting that it has its own President and Recording Secretary. A change is made in the ninth article, to make it conform to the alterations in the preceding articles. The 13th article relative to proxies, is expunged.

Thanks were voted to John Welch, Esq. for his liberality in affording to Professors Woods and Staughton, a passage to Europe, free of charge, and for his offer to give them a passage

home. Also, for his generous offer to give to Mrs. Judson, while in England, a gratuitous passage to America. Dr. Staughton, and Rev. Mr. Peckworth, were appointed a Committee to communicate this resolution to Mr. Welch.

The Committee on the African mission reported. (The Committee state, that the present condition and prospects of the mission are encouraging. Brethren Carey and Teage are at present much occupied in aiding in the establishment of the colony at Cape Mesurado. Their conduct has been good, and that of the former, in particular, has been specially commended by the Agent of the Colonization Society. The Committee recommended, that an able white missionary be stationed, as soon as practicable, at Cape Mesurado. The mission has a double effect. While it tends to introduce the gospel into Africa, a missionary establishment on the coast will essentially aid in the suppression of the Slave Trade.) The report of the Committee was accepted.

Accompanying the report, was a letter from the Colonization Society, to the Convention, which, with the report, was referred to the Board, with instructions to bestow early attention on that mission; and also to send delegates to meet with the Colonization Society, in this city, on the 2d Monday in June.

The Committee to confer with the Publishing Committee, made a report, by which it appears, that the receipts and sums due, for the Luminary and Star, exceed the cost of publication, by about 1,100 dollars. The report was approved and adopted. (It should be distinctly understood, that the funds of the Convention are *not* responsible for any expenses attending the Luminary and Star. The profits are to be appropriated to augment its funds; but should any loss be incurred, the Publishing Committee only are responsible. The works already yield more than the cost of publication, but the expenses attending the removal of the office to Washington, the purchase of materials, &c. have not yet left a balance applicable to the general objects of the Convention.

THURSDAY, MAY 8.

The Committee appointed to ascertain what sums have been expended, during the last three years, made a report. (The aggregate stated, is about 66,600 dollars, of which 9,631 dollars have been expended on the Burman Mission; 9,497 dollars on the Valley Towns Mission; 8,893 dollars on the Fort Wayne Mission.—The Commit-

tee state, that the tenure by which the property belonging to the Convention at the several mission stations is held, is considered entirely secure.

It was then resolved to proceed to the election of the Board of Managers, by ballot. The result of the election was as follows:—

Rev. THOMAS BALDWIN, D. D. *President*.
 Rev. BURGESS ALLISON, D. D. *1st V. Pres't*.
 Rev. JESSE MERCER, *2d Vice-President*.
 Rev. O. B. BROWN, *3d Vice-President*.
 Rev. LUCIUS BOLLES, *4th Vice-President*.
 Rev. WM. STAUGHTON, D. D. *Cor. Sec'ry*.
 Rev. IRA CHASE, *Recording Secretary*.
 THOMAS STOKES, Esq. *Treasurer*.
 Rev. LUTHER RICE, *Agent*.

MANAGERS.

Daniel Sharp, Massachusetts; Jonathan Going, Massachusetts; Stephen Gano, Rhode Island; Abner Forbes, Vermont; Elisha Cushman, Connecticut; Archibald Maclay, New-York; Spencer H. Cone, New-York; John Peck, New-York; Elon Galusha, New-York; Nathaniel Kendrick, New-York; Samuel W. Lynd, New-Jersey; Thomas Brown, New-Jersey; John P. Peckworth, Philadelphia; Joseph Maylin, Philadelphia; John Healey, Baltimore; Joseph Gibson, Washington; Alva Woods, Washington; Samuel Waite, Washington; John Bryce, Alexandria; John L. Dagg, Virginia; Henry Keeling, Virginia; Samuel Cornelius, Virginia; Charles M'Allister, North Carolina; Richard Furman, South Carolina; Joseph B. Cook, South-Carolina; Abner Davis, Georgia; Adiel Sherwood, Georgia; James A. Ranaldson, Louisiana; Richard Dabbs, Tennessee; John T. Johnson, Kentucky.

The Corresponding Secretary read a report from the Board, embracing a statement of its proceedings since the last triennial meeting. The report was accepted.

It was resolved, on motion of Mr. Sherwood, that, under present circumstances, our missionaries should not undertake the translation of the scriptures into the Indian languages; and that the children be taught, for the present, the English language only.

The Committee relative to State Conventions, made a report. (They entertain a high sense of the important tendencies of State Conventions. Difficulties have existed, which are now passing away. Brethren, in various parts of the country, are convinced of the value of the measure, and in several States, Conventions of this character have been formed. The apprehensions which have been felt, are found to have been ill-founded. Being entirely voluntary, the formation of State Conventions cannot interfere with the rights of the churches; while it will bring together the wisdom, piety, and talent of the denomination, and give a highly desirable concert and energy to their proceedings. The Committee, however, recommend to refer the subject to the wisdom and piety of our brethren in the several States.

Resolved, That the Convention hold

its next triennial meeting in the Baptist church in Oliver street, city of New-York, on the last Wednesday of April, 1826, at 11 o'clock, A. M.

The Rev. Jesse Mercer, of Georgia, was appointed to preach the sermon, on the first day of the next session; and in case of failure, Dr. Stephen Gano, of Providence, Rhode-Island.

The report of the Committee appointed to examine the accounts of the Burman Mission, was accepted, and referred to the Board.

The Committee appointed to audit the Agent's accounts, then reported, which report was approved and accepted.

Brother Bennett communicated some interesting intelligence relative to the operations of the Hamilton Missionary Society, with their success among the Oneida Indians. Brother Galusha gave a gratifying account of the Theological Seminary, at Hamilton, New-York. Brother Bolles gave a short, but pleasing account of the College, at Waterville, Maine. After which, the Convention expressed their extreme pleasure in hearing of the success of these institutions, and hoped they might be eminently useful in the cause of religion and science.

On motion of Dr. Staughton, it was resolved, that the Convention entertain a lively sense of the munificence of the Hon. Nicholas Brown, in erecting,

at the expense of 30,000 dollars, an entire building, termed "Hope College," and presenting the same to Brown University. They desire that his views may be fully realized, and his worthy labours abundantly rewarded.

After singing, and prayer by brother Dagg, the Convention adjourned.

COLUMBIAN COLLEGE.

At an election held at the Columbian College, in the District of Columbia, on Monday, the fifth instant, the following Board of Trustees of that Institution was duly elected, viz,

Rev. Richard Furman, D. D. Rev. Thomas Baldwin, D. D. Rev. Burgess Allison, D. D. Rev. Robert B. Semple, A. M. Rev. Jesse Mercer, Rev. Obadiah B. Brown, Hon. Nicholas Brown, Hon. Return J. Meigs, A. M. Hon. Richard M. Johnson, Hon. John T. Johnson, Rev. Lucius Bolles, A. M. Rev. Daniel Sharp, A. M. Rev. John Bryce, Rev. John L. Dagg, Gen. Abner Forbes, Rev. Spencer H. Cone, Rev. Thomas Brown, Rev. Adiel Sherwood, A. M. Rev. Joseph B. Cook, A. M. Rev. Eli Ball, Rev. James A. Randallson, Rev. David Roper, Rev. Luther Rice, A. M. Thomas Corcoran, Esq. Thomas Stokes, Esq. John C. Richards, Esq. Enoch Reynolds, Esq. Joseph Gibson, Esq. William Britton, Esq. Daniel Brown, Esq. Joseph Thaw, Esq.

Missionary Intelligence.

DOMESTIC DEPARTMENT OF THE BOARD.

VALLEY TOWNS.

LETTERS RECEIVED BY MR. JONATHAN CARLETON, BOSTON.

College Hill, Washington, April 4, 1823.

Dear Brother,

I AM happy to hear, by a letter received from brother Roberts, of the Valley Towns mission, that he lately returned to the mission, from Augusta, with thirteen boxes of clothing, &c. one box being still left at Augusta. Of these, two were from Baltimore, one from the neighbourhood of Philadelphia, one from Liberty county, Georgia, one from Framingham, Massachusetts, one from St. Johnsbury and Waterford, Vermont, one from Cambridge, Massachusetts, one from Montpelier,

and Waterbury, Vermont, one from Danvers, Massachusetts, one from Templeton, Massachusetts, and two which he could not ascertain whence they came.

There were some favourable symptoms among the Indians at the station, of a religious nature.

LUTHER RICE.

FORT WAYNE.

ST. JOSEPH'S, 100 MILES NORTH WEST OF FORT WAYNE.

March 15, 1823.

Dear Sir,

AGREEABLY to instructions of Rev. Luther Rice, Agent for the Baptist Board of Foreign Missions, I beg leave

to acquaint you with the safe arrival, on the 15th ult. of five boxes of valuable clothing, for the mission, viz.—one from sundry benovolent ladies, members of the Baptist Church in Holden, Massachusetts, Mrs. A. B. Hubbard, Secretary; one from a Female Society, South Reading; one from charitable ladies in the Baptist church and Society, Salem, Mrs. Lydia Boiles, Secretary; and two other valuable boxes, unaccompanied by letters or invoices.

Let me request that you will, as far as you have opportunity, inform those friends, of the safe arrival of their munificence, and you may safely assure them, that their liberality has proved, to the needy, a seasonable relief. We bless God for giving us,—for giving the Indians.—the wild and suffering Indians, such friends. May God amply remunerate them. While we tender our thanks, we feel it to be our duty to strive to render their favours a real blessing to those, whose welfare they were designed to promote.

Our settlement is one hundred miles from a white family, and nearly two hundred from any thing like a settled country, south of the river St. Joseph's, twenty-five miles from its mouth, at Lake Michigan. Our school was opened on the twenty-seventh of January. We have thirty-six Indian scholars actually here; several are absent, whom we expect here shortly, and many more are expected, as soon as the season will admit of their traveling comfortably. We have no fears in relation to pupils for our school. The Putawatamies appear to be well pleased, that we have settled among them, and our prospects in relation to them, are truly encouraging.

Yours, &c.

ISAAC M'KOY.

APPOINTMENT AND DEPARTURE OF MISSIONARIES TO BURMAH.

THE Committee in the State of New-York, appointed by the Baptist Board of Foreign Missions in the United States, to examine candidates for missionary service among the heathen, met at Hamilton, New-York, on the 6th of June.

After reading a portion of the holy scriptures, and offering praise and prayer to God, Rev. Jonathan Wade, and Mrs. Deborah Wade, his wife, solemnly and publicly expressed their desire, that they might be sent out as Missionaries, to Burmah. Mr. Wade was examined, as to his views of gos-

pel doctrine, his call to the work of the ministry, and the exercises of his mind, in relation to Foreign Missions. To these several inquiries, he gave the most satisfactory answers. The Committee were also persuaded, that the prudence, piety, and attainments of Mrs. Wade were such, as to render her a most suitable companion for a missionary. Whereupon, it was voted, unanimously, That the Committee are well satisfied with the Rev. Jonathan Wade, and his wife, and believe, that they are well qualified, and also called to be missionaries in the empire of Burmah, or elsewhere. It was also determined, that on the eleventh of June, they should be set apart to this work.

Utica, June 11, Rev. Jonathan Wade was set apart as a missionary to Burmah. Rev. Nathaniel Kendrick, of Hamilton, preached on the occasion, from 2 Timothy, ii. 10. "*Therefore I endure all things for the elect sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*" Rev. Alfred Bennett, of Homer, offered the consecrating prayer. Rev. Daniel Haskill, of Hamilton, gave the charge; and Rev. Joel W. Clark presented the right hand of fellowship. Rev. John Peck, of Cazenovia, delivered some appropriate and affectionate remarks to Mrs. Wade; and Rev. Elon Galusha, of Whitesborough, tendered to her the hand of Christian fellowship. Rev. Elijah F. Willey, of Utica, made the concluding prayer.

The services were solemn, affecting, and deeply interesting to all who attended. It was a season that can never be forgotten by many who were present. A collection was taken for the benefit of missions, amounting to 89 dollars.

While the missionaries were on their way to Boston, in company with Rev. Joel W. Clarke, many small personal donations were kindly given; and at Hartford, Connecticut, at the close of public service, on the sabbath evening, 45 dollars were received by collection.

Mr. and Mrs. Wade arrived in Boston, June 16. And passages were obtained for them, on Board the Edward Newton, Captain Bertody. On Saturday, June 21, a special prayer meeting was held in the First Baptist meeting house in Boston, for the purpose of commending our dear friends to the protection and blessing of Heaven. Lord's day, June 22, about half past six o'clock in the afternoon, Mr. and Mrs. Wade, with our

respected sister, Mrs. Judson, were called to go on board the ship. They were accompanied by a large concourse of Christian friends to the wharf, where fervent prayer, by Rev. Dr. Baldwin, was offered up to Him, who "holds the winds in his fist, and rules the boisterous deep." The parting scene was peculiarly tender and affecting to many. As the boat moved from the shore towards the ship, at the particular request of Mrs. Wade, the company united in singing our favourite hymn,

From whence doth this union arise, &c."

The missionary friends manifested much composure, as they receded from the land of their nativity, probably

never more to return. When in the cabin, a hope was expressed to Mrs. Wade, that they might have a safe and prosperous passage.—She replied, if Jesus is with us, we shall have nothing to fear.

"With Christ in the vessel,
We'll smile at the storm."

A little after 7 o'clock, the ship weighed anchor, and all her sails were set to a fine and favourable breeze.

In the evening, a missionary discourse was delivered by Rev. Daniel Sharp, at the second Baptist meeting house in Boston, and a collection made of \$82,05.

Religious Intelligence.

REVIVAL OF RELIGION.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Colerain, April 14, 1823.

Rev. and dear Sir,

THE following particulars were communicated to me a short time since, and as they have never been published, should you deem them worthy of a place in your Magazine, they are at your service.

Elder Benjamin Andrews commenced preaching to the Baptist church in Groton, N. H. in 1816. Owing to the great indifference manifested by the people to religion, he concluded that it could not be his duty to continue his labours with them. Accordingly, on the first of January, 1822, he preached a farewell sermon. He spent the following Lord's day in a neighbouring town, but his heart remained in Groton. He returned, after he had completed the labours of the sabbath, to his former people, visited a school, and preached a lecture with them; in which exercises, he experienced great enlargement. He appointed to preach to them the next Lord's day, at which time, the church agreed to meet on the following Saturday, for prayer. In a letter dated at the above time and place, a deacon of the church observes, in allusion to that prayer-meeting, "We met to number the camp of Israel." It was a special time. From his period, the church began to arise. January 26th, we had a confer-

ence, at the close of which, Mr. — came forward and owned himself concerned for his soul. The next week we had several meetings, when the attention became general. Several who had lived without a hope, were deeply impressed. Backsliders returned." On the first of March, they observe, "Brother —, a licensed preacher, visited us, and continued for several weeks, labouring with Elder Andrews. His coming was like the coming of Titus. The Spirit of the Lord accompanied his labours." Another letter states, that on the evening of the first Lord's day in March, some, in the bitterness of their souls, expressed their fears, lest hell should be their portion. They earnestly entreated Christians to pray for them. At a prayer meeting on the Monday evening following, many anxious persons were present; it was a solemn season. The next evening, however, was the most powerful which we ever witnessed. There was a continual weeping throughout the house. On the third Lord's day in the month, after preaching in the forenoon, Elder A— requested those who were willing to own themselves concerned for their souls, to seat themselves in the body pews. Between sixty and seventy presented themselves in the body of the house. This separation brought forcibly to the minds of the assembly, the final separation to be made by the Judge at the last day; and greatly deepened the impressions

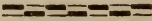
which had previously been made. The remaining part of the day was spent in conversation, exhortation, and prayer. The writer of the letter observes, under date of May 3d, "Since the above, the work has been so general and powerful, that I cannot fully describe it."

It appears, that from the last Lord's day in March, to the second in July, a space including sixteen Lord's days, but one had elapsed on which the ordinance of baptism had not been administered. One hundred and four have been baptized, and the church has increased from 93 to 204.

There is also a Presbyterian church in the town, which has received an addition of about twenty. The pastor, and several of the members, have evidently been much engaged in the work.

Yours with affection and esteem,

JAMES PARSONS.



EVANGELICAL TRACT SOCIETY.

ON Tuesday, May 27, the Evangelical Tract Society held its annual meeting at the house of Ensign Lincoln, the Secretary, in Boston. The Committee for the past year, presented the following

REPORT.

The Committee of the Evangelical Tract Society have been much encouraged during the last year, while endeavouring to carry into effect the great objects of the Society, as contemplated by the revised Constitution of the last annual meeting. From a conviction, that the religious Tracts circulated by this and other Societies, for several years past, have exerted a powerful and beneficial influence on society, in checking error and vice, and in diffusing a knowledge of the great truths and duties of the Christian religion; the Committee have been desirous of exerting an increased activity in this good work. Efforts have been made during the past year, to obtain new and interesting Tracts for publication, and a number have been selected. Twenty-one numbers have been printed, of six thousand copies of each, making in the whole, 126,000. Of these, a considerable number have been sold for distribution. Several other Tracts are selected to be printed, and it is expected, that shortly there will be in the depository, at Boston, an assortment sufficiently diversified, for the various objects contemplated by charitable distributions.

It affords the Committee much

pleasure to learn, that numerous Auxiliary Societies have been organized in our churches, and that others are constantly forming, through whose multiplied channels the water of life may flow, to refresh and fertilize the vineyard of the Lord.

In several communications, the eagerness with which Tracts are received, has been stated in an animated manner, and great satisfaction has been expressed, both by the distributors and receivers.

In general, the annual and life subscribers have omitted taking the amount of Tracts to which they were entitled, with a view of aiding the Society, which will be very desirable, till the funds shall have increased.

It is earnestly recommended to ministers and friends, to use their efforts in organizing new Auxiliary Societies, that each church may supply its own neighbourhood with these vehicles of truth, and that sabbath schools may be furnished with an ample supply.

That the efforts of Christians, in their various departments may be crowned with success, your Committee would affectionately urge all the members of the Society to more fervent and persevering prayer, that revivals of religion may be multiplied; till the Lord Jesus shall reign king of nations, as he is king of saints.

E. LINCOLN, *Sec'y.*

Boston, May 27, 1823.

The Treasurer's account was reported and accepted, by which, it appeared, that he had on hand 858 dollars, 98 cents, which was nearly the amount due for Tracts printed during the past year.

The following persons were chosen Officers for the ensuing year, viz.

Rev. THOMAS BALDWIN, D. D. *President.*
Mr. E. LINCOLN, *Secretary.*
HEMAN LINCOLN, Esq. *Treasurer.*

TRUSTEES.

Rev. Joseph Grafton,		Rev N. W. Williams,
Daniel Sharp,		F. Wayland, jr.
Beia Jacobs,		Joseph Torrey,
Lucius Bolles,		Dea. Levi Farwell,
E. Nelson,		

In the evening, an appropriate sermon was preached at the third Baptist meeting-house, by Rev. G. F. Davis, and a collection taken to aid the objects of the Society.

It is hoped, that every Baptist church will form an Auxiliary Society. The very low price at which Tracts can be procured at the Society's depository, Lincoln and Edmands' Bookstore, No. 53 Cornhill, Boston, will enable the smallest churches to procure an adequate supply. All Auxiliary Societies

are furnished at ten per cent. discount, from *one mill* a page, or one thousand pages for 90 cents.

It is also very desirable, that the Society in Boston should be enlarged by additional members. The annual subscription of a member, is *one dollar*, and *ten dollars* paid at one time, constitutes a person member for life. It would greatly aid this benevolent and useful object, if all the churches would present their pastors a sum sufficient to constitute them life members, and this would give their minister the privilege in all future purchases, to obtain a discount of 10 per cent.

It may be a pleasing object to some churches, Societies, or charitable individuals, to present donations to the Society, for the purpose of printing some particular Tracts, for which they may have a partiality, as the sales will enable the Society always in future to keep those particular Tracts in circulation, and by means of such donations, multitudes in future generations may learn the way of salvation. The sum of 20 dollars will print an edition of a Tract of four pages; 60 dollars, a Tract of twelve pages, and in the same proportion for other sizes.

The recent exertions in favour of the circulation of Tracts among the Baptist churches, is a ground of encouragement; and to such as have not yet made efforts in this good cause, it may with propriety be said, *Go thou and do likewise.*



AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

ON Thursday, May 8, was held, at the City Hotel, New-York, the seventh anniversary of the American Bible Society.

The Hon. JOHN JAY, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. MATTHEW CLARKSON, Senior Vice President, who was supported by the Hon. DE WITT CLINTON, and RICHARD VARRICK, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large number of clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened, by reading the 62d chapter of Isaiah, by the Rev. Mr. SOUTHERLAND, of New-Hampshire.

After an Address from the President had been read, by the Rev. Dr. MILNOR, Secretary for Foreign Correspondence, WILLIAM W. WOOLSEY, Esq. the Treasurer, read the report of the Committee, who audited his accounts, by which it appeared that,

The nett receipts for the year, (including the monies received to aid in building the new Depository,) have been

\$45,131 25

The expenditures for the Year,

\$47,360 26

Parts of the annual Report were then read, by the Rev. Dr. S. S. WOODHULL, Secretary for Domestic Correspondence, from which it appeared, that the issues of Bibles and Testaments within the year, (though the removal from the old to the new Depository, and the prevalence of epidemic fever in New-York, caused a suspension of business for more than two months of the past year,) were 28,448 Bibles, and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the Scriptures.

Resolutions were then made and seconded, by the Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, and the Rev. William Ross, of New-York, of the Methodist Episcopal Church—the Rev. Dr. Philip Milledoler, of New-York, of the Dutch Reformed Church, and the Hon. Chauncey Langdon, of Vermont—Hon. De Wit Clinton, late Governor of the State of New-York, and Thomas Eddy, of the Society of Friends, moving the thanks of the Society to the President, for his address; to which a reply was made by Peter A. Jay, Esq. son of the President.—Wm. W. Woolsey, Esq. Treasurer of the Society, and Samuel Boyd, Esq. of New-York—the Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, and Joseph C. Hornblower, Esq. of New-Jersey, tendering thanks to the Secretaries and Treasurer, to which, the Rev. Dr. Milnor replied—the Rev. John Finley, of Baltimore, of the Baptist Church, and Mr. John Griscom, of the Society of Friends—the Rev. Benjamin Mortimer, of the Moravian Church, and the Rev. Dr. Alexander McLeod, of New-York, of the Reformed Presbyterian Church—Theodore Dwight, Esq. of New-York, and the Rev. Mr. Johnson, of Long-Island, of the Episcopal Church, respecting the circulation of the Scriptures in South America; after which, Dr. Milnor introduced *Senor Vicente Rocafuerte*, a native of Peru, who made an address.

Obituary.

MRS. HANNAH LADD.

MRS. HANNAH LADD, the subject of the following memoir, was the daughter of Mr. Nathaniel, and Mrs. Sally Ball, of Hebron, N. H. She was born January 21, 1787. She was naturally kind and amiable, and ever obedient to her parents. It is not known that her mind was seriously impressed with religious subjects, till she was about 15 years of age. At that time, she was awakened to see her lost and undone condition by nature. She was not long, however, under the distress of legal terrors. Her soul was soon set at liberty, and she was enabled to put her trust in the Rock of ages. Not long after this, she went forward and made a public profession of her faith in Christ, and became a member of the congregational church in Hebron, then under the pastoral care of the Rev. Thomas Page. Here she continued a member till the reformation, in 1810, when she experienced a change in her views respecting baptism, and the order of the gospel church. On receiving baptism by immersion, she became a member of the Baptist church of Christ in Hebron, in which she continued a member until her death.

On the 8th of June, 1802, she was married to Mr. Jonathan Ladd, by whom she had five children, the second of whom they were called to part with, in the 16th year of her age. This afflictive dispensation she bore with remarkable Christian fortitude and resignation; so that she appeared really to adopt the language of Job, and could say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Mrs. Ladd was enabled eminently to adorn the Christian character in all the social relations of life, in the church of God, and in the world. As a wife, she was kind and affectionate, and as a parent, faithful, and tenderly solicitous of the welfare of her children. She was not in the habit of making idle and impertinent visits; but if she visited, she was sure not to have the time pass as too many do, without conversation upon religious subjects; neither could any be long in her company, without being sensible, from her deportment and conversation, that the interests of religion, and the welfare of immortal souls, lay near her heart. Though her enjoyment

in God and divine things, for many years, appeared considerably greater than what usually falls to the share of common Christians; yet for several months previous to the commencement of her last sickness, she evidently enjoyed a considerable increase of spiritual and holy delight; so that she appeared truly to live above the world, and seemed like one ripening fast for the joys of heaven. In conversation with her mother at a certain time, she observed, that the dead were her company rather than the living, meaning that she had greater satisfaction in contemplating the state and condition of the dead, who were fallen asleep in Jesus, and in anticipating their happy society, than she took with the living. So that as she observed, she "praised the dead that were already dead." At another time, she remarked, that it was as certain and evident to her, that she loved God, as it was that the sun shone. She really appeared to have the faith of assurance, which banished all doubts from her mind; yet she was far from boasting in her own attainments, and far from any thing light and enthusiastic. The constant serenity of her countenance, bespoke her inward sense of eternal things.

She was industrious and prudent in superintending her family concerns; but what she did, appeared to proceed not from worldly attachment, but merely from a sense of duty. If in any thing she was censurable, it was in her not bestowing that attention upon her bodily health, which seemed needful, and of this she was herself in some degree, sensible.

About the middle of November, 1821, she was confined to her room with the disorder that finally terminated her life. Her complaint was the consumption. In her sickness, which was long and painful, she enjoyed a great degree of spiritual consolation, and seemed greatly to rejoice at the prospect of approaching dissolution. Much of her time was spent in prayer, which was a delightful service to her, and that she might enjoy the unspeakable privilege, she would arise when very feeble, and kneel by her bedside till her strength was almost exhausted. At other times, she would break forth in the most ar-

dent ascriptions of praise, and thanksgiving, to God her portion, and her Redeemer.

In the morning, (on the day of her decease) her afflicted husband inquired if she felt herself nearer the eternal world than she had done. To this question, she did not give a direct reply, but exclaimed, "O my dear, if death should come to-day, it would be an unexpected, welcome guest.—But O for patience to wait God's time." A little after this a sensible alteration was discovered, and she was asked if she did not think she was dying: sensible that this was the opinion of her friends, she replied, "I am afraid you are deceived—I am afraid the time is not yet;" and then in a short ejaculation, she said, "Come, O come, Lord Jesus, and break the brittle thread, and take me home."

When her children came weeping round her dying bed, she entreated them to seek the Lord while they were young, and exhorted her husband to follow on to serve the Lord. She then exclaimed, "O, can this be death! easy death, unexpectedly so.—O, do you not hear the rumbling of his chariot wheels!" and then fell into an extacy of praise, ascribing glory to God, which she continued to do while she had any breath, and then died as one falling gently asleep, March 15, 1822.

"Blessed are the dead which die in the Lord."



Mr. JOHN JACOBY.

MR. JOHN JACOBY, the subject of the following memoir, was born in Virginia, on September 24, 1781. When a small child, the flood of emigration carried his parents to the wilds of Kentucky, where they settled in Bourbon county.

At a tender age, he lost his father, after which he was bound to a trade. Having served the period of his apprenticeship, which he did with honour to himself, and fidelity to his master, he became settled in the world, by uniting in marriage with Miss Jane Starks in 1806. Though exemplary and moral in his deportment, he remained a stranger to the power and consolations of the gospel, till 1810.

Various are the means employed by the God of grace, to bring the wanderers to his fold. The preaching of the gospel, reading the scriptures, the admonitions of a friend, the warning voice of sickness, the death of a near relative, or a beloved *child*, may awaken the conscience to the still small voice of divine truth. It was the latter that appears to have been efficacious with our friend.

Called to bury his two oldest children within fifteen days of each other, the monition of Providence was regarded. At first, he was impressed with the conviction, that he had something to do, and, as is common in the first stages of conviction, endeavoured to find relief under the works of the law. Soon, however, the thunderings, flames, and tempests of Sinai drove him from this refuge, and he was fully convinced of his entirely sinful, guilty, and helpless state. Under a sermon of that zealous and successful servant of the cross, Rev. Mr. Vardeman, of Kentucky, he was taught and enabled to rely alone upon Christ for pardon, which was speedily followed by the joyful exercise of hope. His feelings at first were lively, his views of the atonement as the only foundation and medium of mercy, were clear, and his hopes bright. This was in October, 1811.

The next April, himself and companion were baptized by the venerable Ambrose Dudley, and united with the little Huston church. During his connection with this church, his life and conversation were an honour to his profession, and the cause he espoused.

After the late war, with a view to improve his circumstances for the advantage of a young and increasing family, he emigrated to St. Louis in the fall of 1816, where he commenced business under flattering prospects. His character for industry, sobriety, and unwavering integrity in business, soon gained the esteem and confidence of the citizens. St. Louis then contained but few professors of Protestant Christianity, and but one of his own denomination; but amidst the superstition of the Catholics, the dissipated habits of many of the Americans, the lax regard paid to the holy sabbath, and the spirit of the world that prevailed around; he was enabled to keep his garments unspotted from the flesh. It were no wonder, if, amidst the worldly spirit that appeared to sway almost every mind, and the temptations to which the child of God was hourly exposed, religion should lose ground in the soul, and important duties remain neglected. It is pleasing, however, to state, that during this period, the subject of these memoirs still enjoyed intercourse with his God. Religion was an abiding principle with him.

Liberality of feeling, and Christian regard to the people of God, who may differ from us in minor particulars, is not only dictated by the genius of our holy religion, but exemplifies and adorns the Christian character. This amiable trait was habitually manifest in our de-

ceased brother. During the period that elapsed between his arrival at St. Louis, and that of the Baptist missionaries, frequent opportunities presented of uniting in holy worship with the Presbyterians, who then enjoyed occasional preaching in town, which were never unimproved by him. On the arrival of Messrs. Peck and Welch, in 1817, he received them with open arms, and bid them welcome to his hospitable dwelling, until they could procure habitations for themselves; and in all their exertions in that place, Mr. Jacoby was ever found a zealous and faithful friend. He was one of the constituents of the Baptist church in St. Louis; was soon after elected deacon, which office he filled till his death. That church is greatly indebted to his exertions. In attempting to build their house of worship, he stepped forward from the first, and by his personal exertions, and liberality in advancing money, greatly contributed to their success.

In the fall of 1820, he removed to St. Charles, but the interest of the church, of which he was a member, as well as the cause of Christ in general, still lay near his heart.

His disease, (which was the first instance of sickness he ever experienced) was the malignant billious fever, and exhibited alarming symptoms from the first attack. He soon declared an opinion, that he should never recover; and on one occasion, when conversing on the subject, remarked, that were it not for the hope he might be useful to his family, and the church of Christ, he should never desire to be raised from his bed. Much of the time, from the violence of his disease, he was unable to converse, or retain clear ideas on any subject. To the writer of this, who providentially visited, and spent three days by his bed-side, he declared his unshaken conviction in the great truths of the gospel, his interest in the promises, his hopes of future glory; spoke feelingly on the low state of Zion around; ex-

pressed his anxious desire, that more enlarged and efficient measures might be adopted to supply the destitute settlements with regular preaching, declaring his hopes that God would pour out his Spirit, bless the means, and advance his kingdom.

During the latter stage of his disease, for most part of the time he was in a lethargick state,—spoke but little, and died on Sunday morning, ten o'clock, September 15, 1822. His funeral was attended the same day by a very large concourse of the citizens of St. Charles, who testified their respect for the deceased, and their sorrow for the loss society had sustained, by following his remains to the "land of solemn silence."

He left a widow and six children to mourn their loss. By this death, the Baptist church of St. Louis has lost one of its main pillars,—society one of its bright ornaments,—the cause of truth and justice, one of its firm supporters,—the poor and afflicted, a sympathizing friend,—his amiable widow, a tender and affectionate husband, and his children, an indulgent father, who would have led them in the path of piety and virtue. The cause of missions, Bible Societies, and Sunday schools, found in him a steady and determined supporter. His usefulness was not confined to the church of which he was a member. The Missouri Association, and ecclesiastical councils found him to be one, who, with energy of mind, decision of character, and mildness of manner, could set things in order. Strictly honest in his dealings with all men; industrious in his calling; punctual in his engagements; strict and orderly in business; firm and affectionate in his friendship; his death has left a void in society not easily filled. He died lamented by those who best knew him, and particularly by Messrs. Peck and Welch, to whom he ever proved "*a true yoke fellow.*" But, alas! he is gone! yet we trust, to enjoy that "*rest that remaineth for the people of God.*"

Ordinations, &c.

On Friday, the 25th of April, brother Samuel D. Street was ordained to the work of the Christian ministry, in the Baptist meeting house at Stoney Point, Lincoln county, Kentucky. The ser-

VICES were opened by elder Thomas Hand, by singing and prayer; the candidate was examined on divinity, by elder John Rice. After the ceremony of ordination, a sermon was delivered by

elder John S. Higgens, from 2 Tim. ii. 15. Profound solemnity rested on the congregation.

On Tuesday, April 29th, 1823, the Rev. Charles Blanchard was installed at Shapleigh, Maine, to the pastoral care of the second Baptist church, and society in that place. The Rev. Thomas B. Ripley, of Portland, made the introductory prayer, and preached a very appropriate Sermon, from 1 Tim. vi. 11. The Rev. William Goding, of Shapleigh, gave the charge. The Rev. Zebedee Delano, of Lebanon, gave the right hand of fellowship, and made the concluding prayer. A respectable and crowded assembly manifested a lively interest in the services of the day.

On the 14th of May, the Rev. Daniel Stevens was solemnly ordained to the pastoral care of the second Baptist church and Society in China. The services were introduced with prayer, by the Rev. Daniel Ricker, of Freedom, who

also preached on the occasion, from 1 Peter, v. 2. "Feed the flock of God which is among you," &c. The ordaining prayer was offered by the Rev. William Allen, of Jefferson. The charge was delivered by the Rev. Coker Marble, of Vassalborough; and the right hand of fellowship was presented by the Rev. Jabez Lewis, of China.

On Wednesday, 11th of June, Mr. John C. Welch, was ordained over the Baptist church and Society in Warren, R. I. The exercises were unusually solemn and interesting to a large and respectable audience. The introductory prayer was by the Rev. Mr. Borden. Prayer before sermon by Rev. Mr. Gammell. Sermon by the Rev. Daniel Sharp, from 2 Cor. v. 20. Ordaining prayer by the Rev. Dr. Thomas Baldwin. Charge by the Rev. Stephen Gano. Right hand of fellowship given by the Rev. David Benedict. Concluding prayer by the Rev. Silas Hall.

Collections and Donations received for Female Schools in Burmah, by Mrs. Judson.

From the Bradford Academy, Judson Association, - - -	\$22,45
From the Richmond Judson Society, - - -	25,00
From the Baltimore Judson Society, - - -	24,00
From the New-York Female Society for the education of heathen children, - - -	100,00
From the Charleston Female Society, - - -	58,00
From the Fem. Burman Soc. in Roxbury, Ms. - - -	26,87
From the Baptist Church in Cambridge, - - -	65,00
From the Female Baptist Society of Boston, for the education of Burman Children, - - -	100,00
Salem Female Burman School Society, - - -	45,00
Salem Fem. Juvenile Humane Reading Soc. - - -	17,00
From Ladies in Weston, - - -	27,00
From Ladies in Troy, for the redemption of a Female Burman child, to be called by the name of Rachel Eugenia Thompson, - - -	45,00
From the Baptist Church in Weston, - - -	14,81
From the family of Dea. Munroe, Roxbury, - - -	9,35
From Ladies of the First Baptist Church and Society in Boston, for the redemption of a Burman female child, to be called Sarah Wayland, after the mother of their pastor, - - -	40,00
For the support of a Female Burman child one year, by Mrs. Farwell of Cambridge, Ladies in Medfield and vicinity, for the education of Burman female children, - - -	15,00
	19,12

For education of Burman children, from Mrs. Swett, - - -	10,00
For the ransom of a Female Burman child, by Mrs. Batcheller of Lynn, - - -	25,00
Collections at the monthly prayer meetings of the 1st and 2d Baptist churches, for the Burman translations, - - -	18,56
From three friends to the Burman School, - - -	3,00
From J. Carleton, Esq. - - -	10,00
From a lady of the 1st Baptist Society in Boston, for the education of Burman females, - - -	18,00
	728,06

Discount on uncurrent bills, and premium for specie paid by J. Carleton, - - - 10,06

Leaving \$713,00

ANN H. JUDSON.

Boston, June 21, 1823.

The Friends of Missions who may wish to contribute to the above interesting object, are informed that donations will be received by James Loring, No. 2, Cornhill, Boston, who will transmit them punctually to India. The accounts of Donations will be regularly published in the American Baptist Magazine.

Account of Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, in March, April, May and June, 1823.

1823.	
March 6.	By Cash from a friend, per Dea. Farwell, - - -
	3,00
15.	do. from Rev. L. Bolles, interest on Mr. Cornish's legacy, - - -
	65,67
April 10.	do. interest on Stock, - - -
	8,00
12.	do. from female friend, Randolph, do. from Missionary Box, Kennebunk, per Miss Lewis, - - -
	1,00
May 5.	do. of Rev. Mr. Chamberlain, - - -
	2,00
27.	do. from Cambridge Church and Society, viz. Rev. Bela Jacobs, - - -
	1,00
	2,00

May 29.	Dea. Elijah Corey, - - -	10,00
	Dea. William Brown, - - -	5,00
	Dea. Levi Farwell, - - -	10,00
	Mrs. Prudence Farwell, - - -	10,00
	Mr. E. Hovey, - - -	1,00
	Mr. Nathan Russell, - - -	1,00
	Mr. Josiah Hovey, - - -	1,00
	Collection at Meeting-house, - - -	21,58
	Mission Box, - - -	18,42
		80,00
	do. Rev. William Gammell, - - -	1,00
	do. Rev. G. F. Davis, - - -	1,00
	do. Mr. Drinkwater, - - -	1,00

May 29.	do. Mr. Conant, - - -	1,00
	do. Mr. Joseph Torrey, - - -	1,00
	do. Mr. David Beal, - - -	3,00
	do. Roxbury Church and Society,	
	per Rev. Mr. Elliot, - - -	6,67
	do. Mr. Samuel Winslow, - - -	2,00
	do. Rev. A. Fisher, jr. - - -	1,00
	do. Rev. Joseph Grafton, - - -	1,00
	do. Rev. J. Going, - - -	1,00
	do. Rev. E. Nelson, jr. - - -	1,00
	do. Salem Church and Society,	
	per Lucius Bolles, - - -	62,12
	do. Mr. Brown, Hamilton, do. - - -	1,00
	do. Rev. B. F. Farnsworth, - - -	1,00
	do. Rev. Mr. Seamans, - - -	1,00
	do. Rev. Josiah Elliot, - - -	1,00
	do. Rev. Matthew Boiles, - - -	1,00
	do. Collection at First Baptist	
	Meeting-house, after Mission-	
	ary sermon, - - -	33,30
	do. of Rev. L. Bolles, interest on	
	Mr. Cornish's Legacy, - - -	325,00
June 3.	do. of Mrs. Anna Hartwell, Treas-	
	urer of Sandisfield Female Mite	
	Society, - - -	11,00
9.	do. from Second Baptist Church	
	and Soc. Boston, - - -	100,00
	By Cash from the Agents of the	
	American Baptist Magazine,	
	being profits on the publication	
	for the last year, - - -	500,00
	E. LINCOLN, <i>Treas.</i>	\$1217,76

Amounts received by the Treasurer of the Executive Committee of the Mass. Bap. Ed. Soc.

1823.		
April 10.	By interest on Stock, - - -	52,50
	do. do. - - -	90,00
12.	do. on Note, - - -	93,00
30.	do. do. - - -	46,80
	By Cash of Roxbury Church and	
	Society, per Rev. Mr. Elliot, - - -	6,67
		\$288,97
	E. LINCOLN, <i>Treas.</i>	

The Treasurer of the Evangelical Tract Society has received from females in Hanson, ten dollars, to constitute their Pastor, Rev. Joseph Torrey, a life member.

POETRY.

NINETEENTH PSALM VERSIFIED.

THE heavens. O God, thy glory teach,
The firmament thy skill displays;
Day unto day doth utter speech,
And night to night thy truth conveys.
No tongue is heard, or voices sound,
Silent they speak through earth's wide round.

Forth from his tent proceeds the Sun,
Gay as a bridegroom from his bower,
Eager his daily race to run,
With speed unknown, and giant power.
Where'er he comes, the shades retreat,
Nothing is hidden from his heat.

God's perfect law converts the heart;
Thy testimonies, Lord, are sure,
To simple souls thy light impart;
Thy fear does ever clean endure.
Right are the statutes of the Lord,
What joy and comfort they afford!

Thy judgments, Lord, are just and true;
Thy pure commands enlighten our eyes;
Than gold more precious in our view,
Though glittering heaps before us rise.

Sweeter than honey to our taste,
They furnish us a rich repast.

Powerful to warn as to delight,
Thy precepts cause us to take heed
To all our ways, and lead us right;
To cheer and guide, 'tis all we need.
Who love the statutes of the Lord,
And keep them, find a great reward.

His errors, who can understand?
Thy servant cleanse from secret faults;
I dread to break thy known command
Presumptuously. O! keep my thoughts,
Watch o'er my lips, my hands, my feet,
Let me not wilful sin commit.

Thou knowest all the words I say,
And every secret thought of mine;
Accept me when I praise and pray,
And meditate on truth divine.
O thou, my strength, Redeemer, Lord!
I would forever keep thy word.

To Correspondents.

Two poetical articles from S, and two from D. W. E. have been received. Memoirs of H. B. and T. H. are necessarily postponed till the next Number. J. L. is under consideration. We regret that the communication of C. C. K. arrived too late for insertion. An observer has been received. We shall offer some remarks on the subject in the next Number.

Amounts contributed to Missionaries, and accounted for in their settlements, since Dec. 1822.

To Rev. Wm. Hubbard, viz.		
Contributions, - - -	15,06	
Donations from Bap. Fem. Miss. Society, Tisbury, - - -	19,00	
		34,06
To Benjamin Oviatt, - - -		19,84
To Jesse Coburn, - - -		35,00
To Samuel Churchhill, - - -		40,00
To Oliver Alford, - - -		1,54
To John Ide, - - -		34,50
To A. Judson, - - -		20,42
To Benjamin Willard, - - -		12,39
To Benjamin Buck, - - -		15,37
To Henry Kendall, - - -		10,00
June 1, 1823.		

In Athol, a Society auxiliary to the Baptist Missionary Society of Massachusetts, has been recently formed, and \$13,33 contributed.

The Treasurer presented a report of the amounts received the last year, the items of which have been already published in the Magazine. The following is the aggregate.

1823.		
May 26.	To Balance on hand last year	808,14
	To Receipts since May, 1822, - - -	2012,63
		\$2820,77

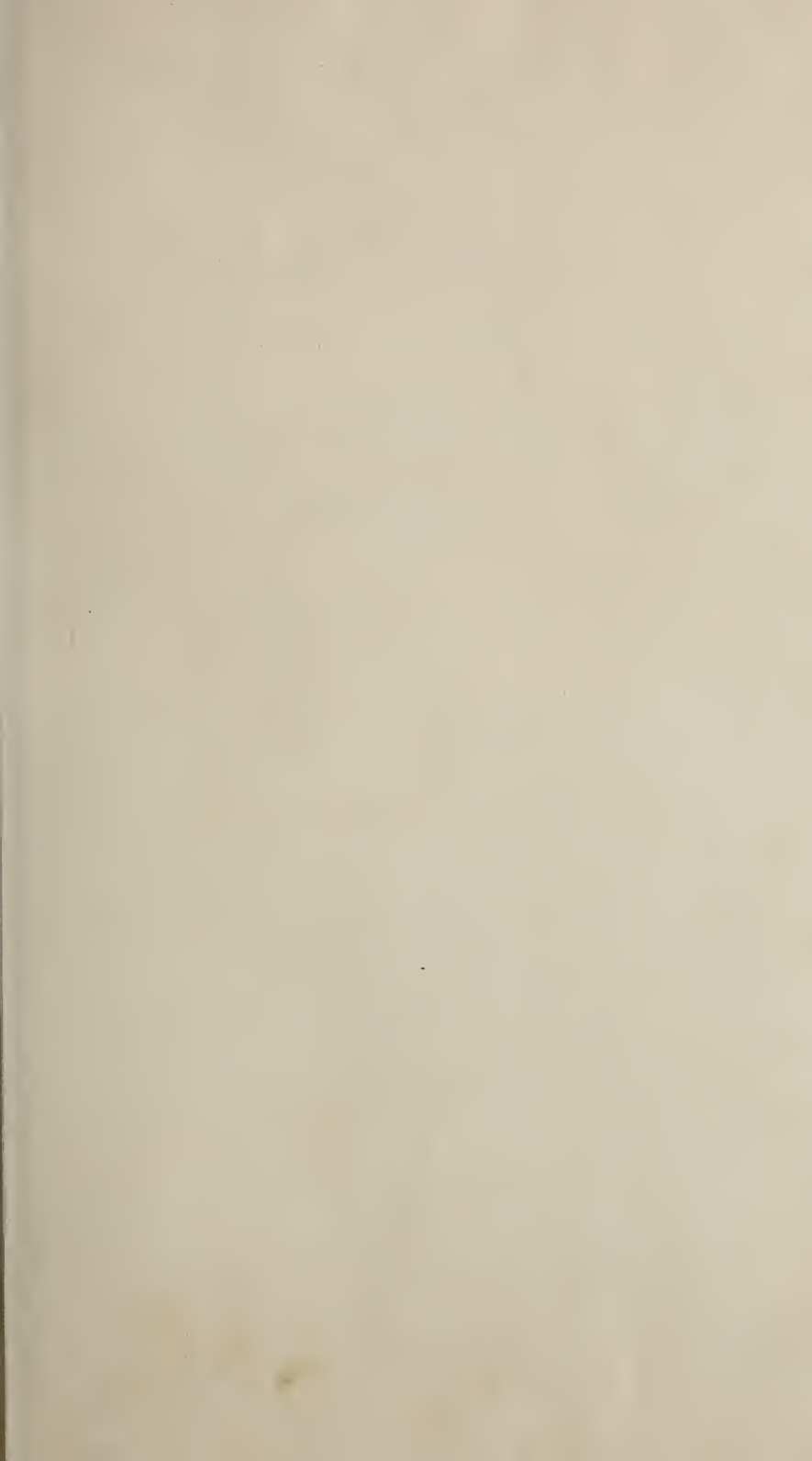
1823.	Contra,	Cr.
May 26.	By amounts paid for Missionary labours, - - -	1939,90
	By Balance on hand to new account, - - -	880,87
		\$2820,77

E. LINCOLN, *Treas.*

Boston, May 26, 1823.

We have examined the accounts of the Treasurer of the Baptist Missionary Society of Massachusetts, and find them to be correct, agreeing with his books, and well vouched.

JAMES LORING, }
HEMAN LINCOLN, } *Committee.*

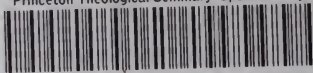




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